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# Concordia Theological Monthly



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# Concordia Theological Monthly

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## The Case for Four Adverbs

Reflections on Chalcedon

By MARTIN H. SCHARLEMANN

FOR many years it has been fashionable to deprecate any and all attempts, whether past or present, at formulating Biblical truth. Theologians have belittled such efforts by pleading that propositional theology fails to capture and convey the *recitativ* of the kerygma; and philosophers of religion have contended that any undertaking which proposes to systematize revelation was and is foredoomed to failure because of the limitations and instability of human speech and language. As a consequence the prevailing mood in large areas of Christendom is one of pessimism toward all endeavors to work at the unity we seek by drawing up sets of theological propositions. This is accompanied by a spirit of indifference to formularies created in the past.

This attitude has its source in two major fallacies. On the one hand, the line between what is called *kerygma* and what is referred to as *didache* has been too sharply drawn because of a failure to realize that the purest recital by the apostles and evangelists of the great acts of God was couched in concepts that had been rather fully fixed and for that reason could serve to evoke a response in the thought patterns of the persons addressed. On the other hand, too much has been made at times of the fact that language is a fragile instrument. In part this is a solid reaction against those moments in the church's life when individuals and groups seemed to work in the conviction that the language of revelation could be translated and structured into absolute formulations. There have been persons who quite obviously set about the tasks of theology as though it were possible to capture God at the end of a neatly contrived syllogism. But here the principle *abusus non tollit usum* applies.

In point of fact the church has at times been able to state her faith carefully and precisely enough to meet circumstances and movements that threatened the good news with fatal perversion. Such effective formulation, however, has been achieved only when the persons engaged in this particular task took the time, by choice or under compulsion, fully to analyze the situation to which they were addressing themselves and when they did so with an appreciation of what the church had already accomplished along this line in previous generations. Such moments have produced churchmanship of the highest order, which has succeeded in structuring the *traditum* of God's revelation of Himself in such a way as to make evident, by the results, that the *actus tradendi* belonged to the Holy Spirit.

One of the most notable instances of this kind of formulation is the statement of faith known as the Symbol of Chalcedon, accepted by the church in 451. A thorough reflection on the wording of this formulary, with its decisive effect on the future of the church, will reveal the ingredients of a constructive method in propositional theology. For the achievement of the Chalcedonian *ekthesis* amounted to nothing less than absorbing into itself several divergent ways of speaking about the Christ and producing a wording that gave direction to the thought life of the church for many centuries. A by-product of such a study, incidentally, may well be that of developing an awareness of the fact that even the adverb, a humble part of speech in comparison with the verbs of our Hebrew heritage and the nouns of our Greek tradition, can find a significant place in the job of serving the Lord not only with the heart but also with the whole mind.

The heart of the Chalcedonian Symbol, signed by 452 bishops in behalf of more than 600 diocesan representatives assembled for what is now known as the Fourth Ecumenical Council, is the assertion that the unity of the person of Jesus Christ is made known to, or is apprehended by<sup>1</sup> [men], in two natures "without confusing the two (ἀσυγχύτως), without supposing that one changes or is parts or levels (ἀδιαιρέτως), and without contrasting their functions

<sup>1</sup> The difference between the Greek γνωριζόμενον and the Latin *agnoscendum* is reflected here

subsumed by the other (ἀτρέπτως), without separating them into (ἀχωρίστως)." All four of these adverbs were included by design. Each one was intended to play a part in producing a solution to the vexing problem of the Lord's humanity in terms that would meet the particular needs of that troubled age.

The involved question of the relationship between the deity and the humanity of our Lord had torn the church wide open not only on the level of theological discussion but, unhappily, also in the field of ecclesiastical power and influence. Both Alexandria and Antioch were, at that moment, contending most vigorously for the minds and souls of men in a manner which suggested that the acceptance of the terminology of one necessarily excluded any interest in the phraseology of the other. The fathers of Chalcedon employed the four adverbs under discussion as part of their effort at reconciliation. As they went about their task, they were determined not to compromise the truth but rather to bring each of the two aggressive theologies into balance in the light of that tradition which reached back through Constantinople and Nicaea to the days of the New Testament and even to the ancient prophets. Our four adverbs can serve as an illustration of their method, which consisted essentially in using terms that were familiar throughout the church in such a way as to preserve the integrity of the contending factions and extracting the basic Gospel message from each, with a sensitive concern for the vital deposit of each section of the church as it related to the single problem confronting the church as a whole. The magnitude of this achievement can be seen only against the backdrop of the problems and personalities involved in this great assembly, the largest ever to have come together up to that time.

Nicaea and First Constantinople had satisfactorily settled the matter of Christ's deity. However, even before this question had been disposed of officially, the other side of the mystery in the incarnation came under serious and often violent discussion. The First Council of Ephesus had set forth the unity of the person of Christ, specifically condemning as heretical the language of Nestorius and by indirection strongly disapproving of the Christology of Antioch. This Third Ecumenical Council, however, had said nothing about the manner in which the Godhead and the manhood

of Christ were united with each other. It set out to fix the doctrine of the unity of the Lord's person; and this it accomplished.

Eutyches soon began to suggest that the humanity of Christ had been subsumed by the Logos at the moment of incarnation. He spoke of a unity derived from two natures, thus creating a "third something." He appealed to the writings of Cyril in support of his point of view, even though the difference between the two might be described, according to the categories employed by Wolfson,<sup>2</sup> as that of a union of confusion on the part of Eutyches and one of predominance in the case of Cyril.

The Home Synod of 448 attempted to correct this imbalance, but without much success. For Dioscorus, Cyril's aggressive successor, accepted the condemned Eutyches into fellowship with his church in Alexandria. Moreover, he proceeded at once to capture the whole Eastern Church and to isolate Rome, using the formula, "one incarnate nature of God the Word," as his measure of orthodoxy and imposing his will on Second Ephesus, often referred to as the "Robber Synod."

Dioscorus owed much of his success to the backing of the emperor, Theodosius II. In 450, however, the latter was killed by a fall from his horse. At that point Pulcheria, his sister, offered both her hand and the throne of the East to General Marcian. These two then became empress and emperor respectively. Both had made up their minds to bring peace to the church. With them this matter received priority listing, in point of fact. Therefore they convoked a council. The bishops of the church were ordered to assemble at Nicaea in September 451. However, an invasion of Illyria by the dreaded Huns upset the emperor's timetable. The opening of the council was delayed until October; and Chalcedon, a suburb of Constantinople, was designated as a more convenient place of meeting.

This council set out at once to undo the effects of the "Latrocinium." So far as the assembled bishops were concerned, this was the only matter that deserved serious consideration and bold action. The emperor, however, made it very clear at the beginning of the third official session, held on October 13, that he expected

<sup>2</sup> As used and applied in Sec. II of Chap. XVI in Harry A. Wolfson's *The Philosophy of the Church Fathers* (Harvard University Press, 1956), I, 372-386.

the assembly to produce an *ekthesis* of faith just as the "318" of Nicaea and the "150" of Constantinople had done. When the imperial commissioners broached this matter, the bishops unanimously declined to accept the suggestion, loudly insisting that nothing new should be created by way of a declaration of faith.<sup>3</sup>

Despite the reluctance of the assembled bishops to consider the formulation of a new Christological statement, the chief issue of the day had already come before the council in the first session, when, after the acts of the Home Synod and the minutes of the "Robber Synod" had been read, Eustathius of Berytus had found it proper to warn the bishops that in their support of any doctrine of "two natures" they should make it clear that they were not thinking of any "dividing" on the order of Nestorius. At this juncture Basil of Seleucia had made the suggestion that they could safeguard the truth by stating that while the two natures in Christ were not to be "divided," they were also not to be "mingled." His own words are significant for the final formulary to come out of Chalcedon. He said: "We apprehend the natures, but we do not divide them; we say that they have been neither sundered nor confused."<sup>4</sup>

The emperor's commissioners concluded that the opposition to their request for a *definitio fidei*, as they had placed it before the third session, could not be ignored. They suggested, therefore, that a committee be appointed to consider the matter at some length. But this proposal was also voted down. The bishops were content to have the documents of previous councils and Leo's Tome read to them for renewed acceptance. The secretary read them. At this point the bishops of Illyria and Palestine raised objections to certain phrases from Leo's document. They expressed their concern particularly over the statement, "Agit enim utraque forma." This sounded to them like crypto-Nestorianism. The bishops agreed to examine all the documents very carefully. Then the council adjourned for five days.

At the opening of the fourth session the imperial commissioners

<sup>3</sup> The minutes of this council are given in both Greek and Latin in Volumes VI and VIII of Giovanni D. Mansi's *Sacrorum conciliorum nova et amplissima collectio* (Florence, 1762).

<sup>4</sup> Ibid. VI, 744: γνωρίζομεν τὰς φύσεις, οὐ διαιροῦμεν· οὔτε διηρημένας οὔτε συγκεχυμένας λέγομεν.

asked to hear the conclusions the bishops had reached individually. This gave Sozon of Philippi an opportunity to suggest that the true doctrine could be preserved if the two natures were kept "unconfused and unchanged and unseparated" (ἀσυγχύτως καὶ ἀτρέπτως καὶ ἀδιαιρέτως).<sup>5</sup> Moreover, thirteen Egyptian bishops, adamant in their refusal to accept Leo's Tome, submitted an *ekthesis* of their own, determined to cling to Dioscurus' statement, "We say that no confusion, no abbreviation, no change takes place," i. e., in the Logos Incarnate.<sup>6</sup> This combination of voices persuaded Anatolius, the patriarch of Constantinople and ecclesiastical host of the assembly, that more would need to be done than accepting documents from the past. On the evening of October 21, therefore, he and a handful of bishops, selected by him, drafted a new document, which was based almost entirely on the confession of faith submitted by his predecessor, Flavian, to Theodosius at the time of the Home Synod.

It is evident from the fate of this document, no copy of which is extant, that the papal legates had not been invited to the discussions that led to the preparation of this *definitio*. For when this statement was read in the fifth session, on October 22, it was subjected to severe criticism by the representatives from Rome. But these were not the only ones to take exception to Anatolius. Some of the Oriental bishops expressed their opposition to the inclusion of the phrase "out of two natures," which had been taken over from Flavian. John of Germanicia also subjected the document to withering fire.

Anatolius tried to defend his effort. But the papal legates threatened to go home unless some crucial terminology from Leo's Tome were included. The council was on the verge of breaking up when the imperial commissioners decided to stake everything on a direct approach to the problem. They confronted the assembly with an either-or choice between Leo and the discredited Dioscorus. They pointed out that the Alexandrian had said, "I will accept the 'out of two natures.'" Then they continued: "But the most holy archbishop Leo says that two natures are united in Christ, uncon-

<sup>5</sup> Eduard Schwartz, *Acta conciliorum oecumenicorum* (Berlin, 1927 ff.), II, 1, 2, p. 102.

<sup>6</sup> Mansi, VI, 676 f.

fused and unchanged and unseparated [ἀσυγχύτως καὶ ἀτρέπτως καὶ ἀδιαιρέτως]. Now, whom do you follow?" The bishops, of course, had no real choice. They shouted that Leo was right. "Well, then add that the two natures are joined together unchanged and undivided and unconfused [ἀτρέπτως καὶ ἀμερίστως καὶ ἀσυγχύτως]." <sup>7</sup>

The emperor ordered that a committee of bishops proceed with the formulation of a new statement. The session then recessed. Six bishops from the Orient and three each from Pontus, Asia, Thrace, and Illyria were appointed to work with the papal legates and with Anatolius on the task of preparing a new document.

Since no serious objections had been raised against the first part of Anatolius' original *definitio*, this was left intact. But the drafting committee rewrote the second section almost completely. This was the paragraph that dealt with the crucial issue of the way in which the natures were united in the person of Christ. As their source material the committee of bishops used the Synodal Letters of Cyril, the Formulary of Reunion, Leo's Tome, and Flavian's profession of faith. At the same time they had before them the acts of previous councils.

What this committee produced has been described as a mosaic.<sup>8</sup> It was just that, a carefully designed conflation of Eastern texts, many of which had got into Leo's Tome. The sanctified judgment and procedure of these bishops becomes most evident in their choice of the four adverbs that follow the words "in two natures." These four actually break down into two pairs, carefully balanced against each other. The first two, ἀσυγχύτως καὶ ἀτρέπτως, had the effect of saying that the Alexandrians had been sincere in their insistence that they were not teaching a doctrine of confusion. Moreover, this pair of adverbs made it clear that the Alexandrians did not propose to explain the incarnation in terms of subsumption of any kind.<sup>9</sup> The second pair, ἀδιαιρέτως καὶ ἀχωρίστως, was inserted into the document to bring the theology of Antioch into

<sup>7</sup> Schwartz, II, 1, 2, pp. 124-125. An excellent account of this incident is given in Grillmeier and Bacht's monumental work, *Das Konzil von Chalkedon* (Würzburg, 1951), I, 397.

<sup>8</sup> This term is used by Ignacio Ortiz de Urbina in Grillmeier-Bacht, I, 398.

<sup>9</sup> Sellers points out that this combination of two adverbs is repeatedly used by Cyril. Cf. R. V. Sellers, *The Council of Chalcedon* (London, 1953), p. 215.

balance by pointing out that the person of Christ was not to be separated into parts or levels according to functions.

It is of the utmost significance that this series of adverbs begins with ἀσυνγύτως. This order alone reveals to what extent the committee had taken the measure of the situation confronting the council. In his day Cyril would have insisted on starting with ἀδιαιρέτως, believing that Nestorius and Antioch constituted the chief threats to the faith. By the time of Chalcedon, however, the church's unity was threatened by the "confusion" of Eutyches. The drafting bishops, therefore, took up this issue first in their adverbial foursome.

This first adverb went back not only to Basil, who had said to Eutyches at the time of the Home Synod: "If you do not say 'two natures after the union,' you are introducing a mixture and confusion."<sup>10</sup> It is found repeatedly in Cyril, notably in his *Letter to Succensus*, in which he wrote: "We confess that the Logos has come from God the Father unmixed, unchanged, without turning into something else."<sup>11</sup> Theodore of Mopsuestia employed the term when he wrote, "This manner of union according to purpose preserves the natures unconfused and unseparated."<sup>12</sup> It occurs also in Nemesius' attack on Eunomius for the latter's insistence on the point that the "ousiai" were not to be joined, but only the "dynameis." "It would be better," Nemesius remarked, "to say that a union takes place as each nature in the essence remains unconfused."<sup>13</sup> We find the same objection to confusion, in fact, already in Tertullian's famous statement: "Videmus duplicem statum non confusum, sed coniunctum in una persona, Deum et hominem Iesum."<sup>14</sup>

A study of this concept in its historic depth and development strongly suggests that the Chalcedon committee was not unmindful of the need for choosing such language as had become familiar from past discussions and writings. This reveals their stature as churchmen bent on bridging the chasm that threatened the life

<sup>10</sup> Mansi, VI, 636 f.

<sup>11</sup> Migne, PG 83, 232 B.

<sup>12</sup> Ibid., 66, 1013 A.

<sup>13</sup> Ibid., 40, 601 B.

<sup>14</sup> In *Adversus Praxean*, PL 2, 191 C.



of the church. It is evident from this that the formulary of Chalcedon was not imposed on the council by the West. This observation is confirmed by the fact that Theodoret of Cyrus had already made the exact distinction accepted at Chalcedon. His works had been read into the minutes of Second Ephesus, by which he had been condemned as a heretic. In his *Letter to the Monks in the East* he had written: "We confess one Lord, not dividing [οὐκ διαιρούντες] this one being; but we believe that His two natures have become one without being confused [ἀσυγχύτως]." <sup>15</sup> In fact, he had written an entire dialog, the one between Eranistes and Orthodoxus, just on this adverb.<sup>16</sup> It would seem, therefore, that one of the heroes of Chalcedon was Theodoret.

The second adverb, ἀτρέπτως, goes back at least as far as Athanasius. His *Letter to Epictetus*<sup>17</sup> is an attack on a Christology which assumed that a change had taken place in the Logos when He became man. Cyril used it in his *Letter to Succensus*, writing as follows: "The two natures come together into a unity that is neither sundered nor confused or changed."<sup>18</sup> It was a favorite word in Antiochene theology because it served to support the impassibility of the Logos. This particular interest in the term may have left much to be desired; yet its use at Chalcedon indicates that the drafting committee was determined to bring about a reconciliation within the church on the basis of terminology that had been widely used. At the same time, of course, due credit must be given the emperor for his plan to have all parts of the church represented on the episcopal committee. Any divergent nuances in each term could in this way be discussed face to face.

Aloys Grillmeier points out how much the adverb διαιρέτως owed to its use by Cyril.<sup>19</sup> Sellers makes the same point.<sup>20</sup> This was, in fact, a key term in the Christology of that distinguished bishop. It had served as his yardstick at Ephesus and at other times when he felt constrained to proceed against Nestorianism of any

<sup>15</sup> PG 83, 1424 A.

<sup>16</sup> Ibid., 105—220.

<sup>17</sup> PG 26, 1056 B—1061 A.

<sup>18</sup> PG 77, 232 C.

<sup>19</sup> I, 176 f.

<sup>20</sup> Page 215, fn. 2.

kind. He himself upheld a distinction between *diaphora* and *diairesis*, allowing the former and rejecting the latter.<sup>21</sup> We have seen that Theodoret was not unfamiliar with the expression.<sup>22</sup> When, therefore, the imperial commissioners used this term in setting forth the position of Leo, they put to work a word that had become something of a rallying cry for all those determined to uphold the personal union of our Lord.

The fourth and last adverb, ἀχωρίστως, does not occur in the directions of the commissioners to the council. Nor does it seem to have been used by Leo. However, Theodoret had put it to use in his *Demonstratio*, saying: "Whenever we say that the body, or the flesh, or the manhood suffered, we do not sever the divine nature (τὴν θεϊαν οὐ χωρίζομεν φύσιν)." <sup>23</sup> Cyril, too, had written: "The one Lord Jesus Christ must not be severed (οὐ διοριστέον τὸν ἓνα κύριον)." <sup>24</sup> It is found, moreover, in Gregory of Nazianzum's *Letter to Cledonius*, where we read: "We do not sever the manhood from the deity, but teach that He is one and the same." <sup>25</sup>

Possibly this fourth adverb was added for the sake of balance. In meaning it seems to be hardly more than an extension of ἀδιαιρέτως. Yet it may have been included to bring to an end a tendency, prevailing for the most part in Alexandria, which consisted of separating the natures according to their functions, for which the Greek fathers used the term χωραῖ. Furthermore, this adverb rejects the kind of sundering found in Athanasius, whenever he described the Logos as not accompanying the body of Christ into the nether regions. There is some interesting evidence for this in an interpolation that is given in the *Letter to Epictetus* just at the point where he speaks of this descent into hell. Some ancient scribe apparently added the phrase μὴ χωρισθεὶς αὐτοῦ.<sup>26</sup>

From all this the general pattern of the procedure followed at Chalcedon becomes reasonably clear. These men set out to construct

<sup>21</sup> *Scholía de incarnatione*, PG 75, 1385 C.

<sup>22</sup> Cf. Note 15, above.

<sup>23</sup> PG 83, 336 A.

<sup>24</sup> PG 75, 1385 C.

<sup>25</sup> PG 37, 177 B: οὐδε τὸν ἄνθρωπον χωρίζομεν τῆς θεϊότητος.

<sup>26</sup> PG, 26, 1060 A. De Urbina calls attention to this in Grillmeier-Bacht, I, 409.

a balanced theology, firmly rooted in the tradition of the church and based on terminology that had become current enough to make possible a large measure of understanding in the church as a whole. They set forth the unity of the person of Jesus Christ and then proceeded to describe the way in which the relationship of the two natures was made known. Their way of putting this last point deserves some notice. The bishops did not propose to solve the mystery of the incarnation. Nor did they care to undertake the impossible task of constructing absolute definitions. Their language was designed to be descriptive of the content of God's revelation of Himself to men in Christ Jesus. Now, although they employed four negative-sounding adverbs to accompany the significant participle γνωρίζμενον, the effect of this foursome was quite positive and constructive.

Apparently Harnack let his liberal tendencies lead him too far astray when he wrote of the adverbs under discussion: "The four bald negative terms which are supposed to express the whole truth, are, in the view of the classical theologians amongst the Greeks, profoundly irreligious. They are wanting in warm, concrete substance; of the bridge which his faith is to the believer, the bridge from earth to heaven, they make a line which is finer than the hair upon which the adherents of Islam one day hope to enter Paradise."<sup>27</sup> For actually Chalcedon, we might say, put down these four adverbs as buoys, marking the channel which a sound Christology would need to follow if the humanity of our Lord were not to evaporate into the gnostic and docetic kind of speculation which had threatened the church previously and would continue to do so for many generations to come.

Chalcedon can be put down as a victory for the affirmation of the humanity of Christ. Except for this *ekthesis*, reluctantly formulated by an episcopal committee but loudly acclaimed by the council as a whole, Christianity might have lost its anchor in history. If this view is correct, Albert Schweitzer was quite out of order when he said of this council: "When at Chalcedon the West overcame the East, its doctrine of the two natures dissolved the unity of the Person and thereby cut off the last possibility of

<sup>27</sup> Adolph Harnack, *History of Dogma* (Boston, 1901), IV, 222—223.

a return to the historical Jesus. . . ." <sup>28</sup> The very opposite would seem to be the case. Any attempts of our day to set forth the church's faith with respect to the humanity of our Lord cannot afford to by-pass Chalcedon, especially for its method of getting on with the business of formulating a statement adequate to the needs of that moment.

Chalcedon did not, of course, settle the problem of the incarnation for all time to come. In point of fact, it came under severe criticism very shortly, primarily because it did not spell out some of the major implications of Christ's human nature as they affect our salvation. For example, it failed to wrestle with the question of the relationship between the human and divine wills in the God-man. Yet in the church councils that were to follow, the *definitio Chalcedonensis* provided not only some necessary guidance but also the encouragement to attempt the best possible formulation of the truths of revelation. In this way that ancient symbol can still render a distinct service to all of us. Its four adverbs can rise up to say: "Yes, it is possible to put the recital theology of the Scriptures into propositions that can, for a given time, help to clarify and communicate what is surely a most awesome mystery."

St. Louis, Mo.

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<sup>28</sup> *The Quest for the Historical Jesus* (London, 1926), p. 3.

# Religion As the Integrating Principle in Education

By EUGENE F. KLUG

D 'YE think," asked Mr. Hennessey, "the college has much to do with the progress of the world?" — "D'ye think," parried Mr. Dooley, "it's the mill that makes the water run?"

The stream of life in this old world goes steadily on, whether we have colleges or not. But the fact is, in spite of Mr. Dooley's skeptical cynicism, that the world would hardly be the same without them. These centers of human learning have played a major role in harnessing and developing the raw material of this world — man, his mind, and his physical environment. Today especially these academic mills score high in the esteem and confidence of men and nations. The human family looks to them to grind out the answers on many subjects: science, agriculture, economics, education, politics, and so on. How now, Mr. Dooley? 'Tis a large order! The stream keeps running on and growing wider. Surely 'tis yourself must be agreein' that these mills be very vital?!

The critics of our friendly Irishman will observe: So what? Who ever doubted the importance of the colleges? Why argue about something which common consent has long established as true? "Thou say'st an undisputed thing in such a solemn way!" — to borrow Oliver Wendell Holmes' apostrophe to a katydid. The big question really is, Are we educating for the needs of modern man? Are the centers of higher learning, our colleges and universities, helping man to keep his footing under the constant shift and drift of the stream of life?

Before that question can be answered satisfactorily, we must know something about modern man. Essentially he is little different from a man like David, who, musing over his insignificance before the Creator, was led to ask: "What is man that Thou art mindful of him?"<sup>1</sup> Things have not changed much from that day to this. Though man's environment has altered considerably, he himself has not. Life's big issues are the same for him as for David or any other figure of antiquity. Simply stated, man still has to learn to

<sup>1</sup> Ps. 8:4.

live with himself, with others, with his God — and that is nothing new. He may object on the last item and claim that belief in a god is one of the last things to concern him, but "experience confirms the thought of Christian anthropology, namely, that man must always have either God or an idol."<sup>2</sup> The history of the people Israel and their neighbors confirms this solidly.

Whether man is ready to admit it or not, his basic need remains the same in any century: he must see himself as God sees him, sinful, corrupt, and lost. The holy Law of God is able to achieve this effect in him. Like the goblet which one takes and turns upside down to pour out its contents, the Law of God is able to take hold of man and pour out completely the poison of his pride and self-trust. But this in itself is not enough. It would leave man in a swept and garnished condition but dangerously empty. Besides this emptying out under the convicting criticism of the Law of God, man must be led by the Gospel, the Spirit's efficacious tool, to receive Christ to himself in faith as his personal God and Redeemer from sin. The importance of this reception is based on the Savior's own clear declaration: "If ye believe not that I am He, ye shall die in your sins,"<sup>3</sup> or stated positively, "I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me."<sup>4</sup> This is what the Christian sincerely believes and what he experiences by believing. Regenerated, he has a new relationship with God the Father and with the world about him. He is equipped for life's great adventure — faith active in love. "Just as the sinful burden of unbelief clearly cripples the joy and brightness of all of man's willing, feeling, and thinking, so the remission of guilt and the imputed righteousness that is granted to faith affects his whole existence and manifests itself in all his actions."<sup>5</sup>

The Christian life after conversion can be likened to a wheel, now no longer performing with narrowing, self-centered, centripetal force, but with centrifugal sweep in the direction of men around it. It is at this point that Christian ethics can be pictured as "love

<sup>2</sup> Emil Brunner, *Divine Imperative*, p. 18; cf. also Chad Walsh, *Campus Gods on Trial*, pp. xi—xiv.

<sup>3</sup> John 8:24.

<sup>4</sup> John 14:6.

<sup>5</sup> A. Koeberle, *Quest for Holiness*, p. 77.

gone off on an errand." Love for the Master impels the Christian disciple to act and obey in devoted service to Him. Christian living has no higher motive, no greater dynamic, than this love in the sinner for his Savior. It not only keeps the ships in the convoy in proper relation, as C. S. Lewis likens the life of the Christian in his relationship with his fellow men, but also helps the believer to keep the port, the goal, squarely in sight.<sup>6</sup> As Jesus promised, the believer now knows the Father and finds the fulfillment of purpose in his life.

The proper relationship of a man with his God has direct bearing on his adjustment to life. It provides him solid footing and certainty on the big issues of life and eternity. He has a wisdom and judgment on these matters which affords him a tranquil adaptation to life that often amazes his fellows. The Jews once addled their wits about Jesus: "How knoweth this man letters, having never learned? Jesus answered them and said, My doctrine is not Mine, but His that sent Me."<sup>7</sup> That expresses exactly the certitude of knowledge which the Christian has about God and things spiritual. Not merely is his knowledge more complete, but it has a proper focus, an integrating principle, which lends meaning to all of his environment in society and orientation to all of his intellectual pursuits as a searching, discerning human being. No doubt it was this for which Dr. George D. Stoddard, now dean of the College of Education, New York University, was in part groping when he was asked on a Town Hall Meeting of the Air: "What are some of the things education should do to get its house in order?" He replied: "I think we need a *common core*.<sup>8</sup> . . . We have fragmented the curriculum. The students go from one class to another and get little bits of knowledge, and we haven't got as yet, except in an experimental way in a few colleges and universities, a basic common knowledge of a type which can become a universality of exchange . . . and give to every student a common core which will mark him as an educated man."<sup>9</sup> Christianity alone has such a "uni-

<sup>6</sup> C. S. Lewis, *Mere Christianity*, p. 56.

<sup>7</sup> John 7:15, 16.

<sup>8</sup> This writer's italics.

<sup>9</sup> "Are We Educating for the Needs of Modern Man?" The Town Hall, Inc., Vol. 14, No. 39.

versality of exchange," or integrating principle, to offer man in the simple truth: "The fear of the Lord is the beginning of wisdom."<sup>10</sup> This is the foundation of all human understanding, the formula for interpreting and integrating modern scientific and technological discovery for the good of mankind.

What has been said is not man's usual discovery about himself and his existence. The philosophies of men, representing the apex of human thought, repeat a different story with pathetic sameness in every generation. The hedonist, for example, has always held that pleasure is the key to a meaningful life, arguing, "How can anything so good be bad?" Jeremy Bentham, a hedonist of loftier frame, introduced his famous "hedonistic calculus," from which the conclusion was drawn that virtue is "correct moral arithmetic." Callicles in Plato's *Gorgias* spoke for all naturalists who took up the mantle after him: "Right is judged to be the rule and advantage of the mightier over the feebler. . . . We might call it nature's own law."<sup>11</sup> Relativists do not show much change either from the day of Protagoras ("Man is the measure of all things"), through the day of Nietzsche ("If there were a God, I could not endure not being he"), to the present humanistic schools of various brands, epitomized best perhaps by the late barb-tongued demigod (according to his own estimate), H. L. Mencken, who questioned everything but Mencken.

The last decade has seen a considerable swing away from these "gods" of men. Even the colleges and campus leaders of today have expressed open distrust for them, and in their stead has come a more friendly attitude toward the God of revelation. Harvard University, for example, tolerates a president, Nathan M. Pusey, in its ivied halls who dares to speak with some conviction about Jesus who "came into the world to save sinners." Things have changed from the day when Charles W. Eliot, of those same classic towers, led the intellectuals of his day in critical repudiation of evangelical Christian faith, creeds, and churches.

But the revival of religious emphasis at the present moment must also be carefully analyzed and evaluated, though surely not sum-

<sup>10</sup> Ps. 111:10.

<sup>11</sup> Plato, *Gorgias*, 484c.



marily dismissed in arbitrary fashion as unreal. Much of it, to be sure, will be found to fall into the familiar threefold pattern which always distinguishes man's efforts at religion — legalism, mysticism, and rationalism, or sometimes a combination of all three. Adolf Koeberle, in his *Quest for Holiness*, has aptly put the tab on all three: "The sanctification of conduct by the strengthening of the will; the sanctification of the emotions by a strenuous training of the soul; the sanctification of thought by the deepening of the understanding; moralism, mysticism, speculation, these are the three ladders on which men continually seek to climb up to God, with a persistent purpose that it seems nothing can check; a storming of heaven that is just as pathetic in its unceasing efforts as in its final futility."<sup>12</sup>

It is not our purpose primarily to categorize the new trends in religious interest, but rather to observe that, as a result of religion's new popularity today on the campuses, the problem is no longer one of finding sympathetic support for the program of the churches. A growing number of prominent individuals are speaking out in behalf of man's spiritual orientation in this age of scientific and technological achievement. In an address entitled "Spiritual and Moral Responsibility in Higher Education," for example, Dr. David Dodds Henry, president of the University of Illinois, stated recently: "In history, in literature, in the arts and humanities, and in many other ways, spiritual and moral values are of preeminent concern. Because the public university cannot be sectarian, nor institutionally dogmatic in religious matters, it does not follow that its program is unrelated to the spiritual and the moral. Quite the opposite is true."<sup>13</sup>

This earnest sentiment describes the climate generally prevailing on the nation's campuses today. However, these same campuses and their leaders, while refreshingly congenial to religion's place in the life of every student, recognize the inevitable limitations which are forced upon them as state institutions and, therefore, point with emphasis to the part which the homes and churches of

<sup>12</sup> P. 2.

<sup>13</sup> D. D. Henry, "Spiritual and Moral Responsibility in Higher Education," address at the George R. Carr Recognition, University of Illinois YMCA publication, November 3, 1955, p. 2.

our communities are to play. "Let us be clear in our expectation of the college experience. It cannot fill the gap of a lifetime of religious illiteracy; nor can it often supply religious motivation in the young adult who has not been so influenced by home, church, and community in all the pre-college years. The campus has too often been unfairly criticized for not doing the pre-college job in religious education and religious practice. I am convinced that no youth who has had foundations of religious education and commitment will find anything in college life but their strengthening, in the company of a generally idealistic and dedicated faculty."<sup>14</sup> This is rather glowing optimism on the part of a man who heads an academic faculty which numbers over 3,000 individuals.

Perhaps we will take exception to the accuracy of this self-diagnosis of the university's attitude toward spiritual values. However, before we do, it might be well to remember what exactly the colleges are endeavoring to do. They merely want to keep the atmosphere congenial to the pursuit and practice of religion and to enlist the homes and the churches to do their best with their opportunities, as the universities seek to do when the student is under their academic influence. A few years ago Dr. Robert Maynard Hutchins, then president of the University of Chicago, expressed a similar opinion: "I venture to suggest that if we wish to restore the family and the church to their pristine vigor we shall not do it by depriving them of their function. One reason why they have developed some tendency to anaemia may be that we think that the school can do what they have done. The school can't. The school's attempt to perform the duties of the family and the church simply means that it will fail in its own proper task and theirs too."<sup>15</sup>

This attitude on the part of the campuses has not always existed, it is true, and the notions of "religion" have, of course, differed widely from one man or campus to the next. But perhaps in times past the criticism of the schools of higher learning has also been of too arbitrary and generalizing a nature, for the homes and the churches themselves were often failing to achieve the ultimate in

<sup>14</sup> Ibid., p. 4.

<sup>15</sup> R. M. Hutchins, "Education for Freedom," *Harper's*, October 1941.

the religious education and commitment of their youth. This is not intended as a whitewash of the campuses and their "gods." Their gods are legion, and they make no apologies for it. The main question, however, is, Have we as Christians, and as Christian churches, done all within our power to supply the religious content and motivation in the education process of our young people? We have a responsibility which cannot lightly be set aside.

There is another side to this problem, one which is often forgotten or overlooked. It is usually agreed that the colleges themselves must not endeavor to supplant the homes and the churches in their proper spheres of teaching religion and morality, but the question is not entirely settled with that dismissal of responsibility. What about the Christian faculty members? Are they split personalities who can completely separate their Christianity from their classroom activities? No instructor is expected, of course, to make active propaganda for his faith and the doctrine of his church, but must he leave the field untrammelled and uncontested to the whims and dogmas of the humanist, relativist, and naturalist? When a Vanderbilt student, for example, states that, "If I had a dollar for every faculty member who in my four years at school has been willing to meet me as a human being and not just as a student, I couldn't get home on a bus," maybe the point to emphasize is that the university as such ought not to be faulted as much as the individual Christians on the faculty who had done little to let their Christianity shine through. If these individuals in their various departments, leaders in the arts and sciences, could not demonstrate the integrating principle of knowledge which their Christian faith should have brought them, but taught their subjects with as little correlation to life and God as the relativists and humanists at their side, then the student's criticism above was justified.

The church must surely charge these faculty members, whose scholarship has placed them in positions of highest influence, with the responsibility of showing in their academic subjects and methods their own integration of life and knowledge as believers in Christ. If it is a duty in other vocations, and in the area of social and political function, it is true certainly in the academic. A Christian teacher ought to be able to help his students see that there are sound principles of action to be followed, taught by Christian ethics,

when they face life's choices and decisions, and that these apply even when all alternatives apparently are evil to some degree. These principles may not always be the commonly accepted ones, more often probably not. But they will be right. The student should be able to find such a genuinely Christian philosophy of life in his Christian instructor, who besides being a teacher is a counselor too. It is no overstatement that the soundness of the Christian instructor's advice and interpretation will be in direct proportion to the soundness of his own connection with and understanding of Christ, his Lord, the Master Teacher. And he will often find after careful reflection that, as he faces and seeks to sift through the prevailing trends of thought on his campus, his own convictions and philosophy of life will run in a cross-current to the main stream. That need not disturb him, if he remembers that Jesus, too, "while He was no political revolutionary in the modern sense . . . had a habit of reversing the order of things men took for granted."<sup>16</sup> The thoughtful Christian educator can definitely "meet his students as human beings" and point them toward the integrating principle which will aid them in fashioning their fragments of knowledge into units of action for the good of themselves and society.

The question is sometimes raised: What about putting the Bible directly into the curriculum for college students? Would not that solve the whole problem? Some educational leaders believe that it would and have initiated courses which use the Bible. They recognize the spiritual impact for good which it invariably produces. Paul H. Douglas, for example, educator and United States Senator from Illinois, who appeared with Dr. Stoddard on the Town Hall program previously referred to, stated that "schools, along with families, church, and individuals, need to help us all develop a greater sense of emotional, intellectual maturity to match the technological maturity of our times, and the terrible strains to which we, as a people, are exposed." In answer to a question on putting the Bible directly into the curriculum, Senator Douglas observed: "I would say that any system is incomplete which does not include the study of the Bible." But — and this is where the

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<sup>16</sup> J. C. Bennett, *Christian Ethics and Social Policy*, p. 11.

fine sentiments usually leave off — he then proceeded to enlarge on the perennial difficulty of teaching the Bible in public schools and colleges.

But there is a solution to the problem, at least on the higher education level, and more and more colleges and universities are beginning to see its possibility. Religion credit courses are coming into their own. Today more than two thirds of the hundred or more state colleges and universities have some system of religious education coupled with their academic program. Some of these arrangements are bound to be quite unsatisfactory, for example, where the course is taught as part of a department's program (English, sociology, philosophy, etc.), or where a religion department is set up with a faculty member or two and is charged with the responsibility of teaching "religion" to a student body of varied denominational background. In both instances the goal will be "objectivity" in instruction, careful avoidance of sectarian views, and broad interpretations designed to offend nobody. Whatever religion is left will inevitably find its level at the lowest common denominator, leading to little or no real religious commitment on the part of the student. No instructor in any of the other academic disciplines would be expected to teach under such a hamstrung arrangement. The flaw in both of the systems described is simply that they fail to recognize the plain fact of the plurality of religious denominations on the campus.

Steps toward an adequate solution of the problem are taken when the colleges and universities recognize the religious denominations at work around the campus and with them establish a program for the teaching of accredited religion courses. Two methods have been worked out, one where the instructors are actually on the faculty and use university facilities, though they are sponsored and salaried by their own denomination, as at the University of Iowa; the other where qualified instructors of the respective churches are recognized by the university for the teaching of religion credit courses in the facilities furnished by the churches, as at the University of Illinois. Of the two types the latter seems far more feasible and attainable at the average state college or university. Under both, however, the instructors have complete freedom to teach according to the dictates of their conscience and

the dogma of their church. The courses to be offered are left to the discretion of the instructor (at the University of Illinois a course prospectus must be submitted to the university before a new course can be introduced). Obviously under such a flexible arrangement it is possible for any church worth its salt, particularly our Lutheran Church, to introduce sound religious instruction. The university maintains contact with the program through a system of faculty visitation, assuring itself in this way that the instructor and the courses remain on an accepted college level of performance.

Here, if anywhere in higher education, is the opportunity of achieving that sought-after integrating principle. There is no more direct and effective way of reaching the minds and hearts of our college youth with the truths of God's Word, and there is no need to surrender a single inch from our confessional position. Moreover, the likelihood of opposition from the enemies of Christianity over the introduction of "sectarianism" in the state colleges is reduced to an absolute minimum, because the courses are in every case elective, with attendance voluntary. Then, too, it should be remembered that colleges have invariably enjoyed greater freedom in this area. Existing laws and court decisions deal almost exclusively with religion in grade schools. The college student, whose maturity and ability to judge for himself have always been cited in defense of the various "isms" rife on the campus, surely will find no greater problem in sifting among the religion courses offered. In fact, the chief problem will be that the students will have to be sold on the idea of enrolling for the courses, since they are electives. And here the best promotion will naturally be the reputation which the courses achieve in the minds of the students.

The experiences of two years with the program at the University of Illinois have served to confirm the great potential which these Lutheran credit courses offer our church and its youth. The comment of an engineering student, who completed the course in Christian ethics, is typical of the reaction of other students:

The formal study of Christian ethics has really and truly meant more than could be expressed. . . . It has been for me, a person with a weak faith, an almost marvelous strengthening of faith. I feel that I am better qualified to make the decisions necessary in adult life because of my strengthened faith and more detailed

knowledge of what the Scriptures say on ethical matters. The course has, I feel, benefited me more as a person and a Christian than any course I have had at the University.

The needs of this student were met. Plainly the "common core" for which modern education is striving can be had in the orientation for life and thought which religion credit courses afford.

With state colleges and universities growing by leaps and bounds in size, importance, and faculty prominence under the postwar pressure of student influx, and with future expansion guaranteed by whopping budgets (while private institutions are languishing under endowments which have not kept pace with inflation), it is obvious that the religion credit course program at these schools mounts in strategic significance and value with the matriculation of every new class of freshmen. Our church has an opportunity in this field which dare not be underestimated. Economically and geographically it is a sound approach to the problem. At most of the major colleges and universities our church already has student chapels and centers which will lend themselves easily, or which can be expanded, to include a religion credit course program. The climate on the campuses is favorable now, as can be seen from the fact that many of the colleges and universities have shown themselves amenable to the suggested program once it was presented to them in workable form. The church, it seems, has a tremendous opportunity to grasp. So far-reaching are the possibilities of this venture that the question simply crystallizes to this, Are we ready to capitalize fully on this new trend in the ministry to our college youth? It may spur us on a little to make up for time lost, if we know that the Roman Catholic Church is already giving this program top priority in its campus ministry. If the college-trained youth are the acknowledged leaders of tomorrow in the state and in the church, then we, too, must channel greater resources and more manpower in the direction of the campuses of America.

Said a Scotsman wryly, as he boarded a ship home after a visit to the excavations being made by Sir Arthur Evans at ancient Knossos on the island of Crete: "The moral of Knossos is that good plumbing will not save a civilization." Obviously the art and architecture treasures did not impress him as much as the relics of technological advance in that early day and the fact that doom

came anyway. Could it perhaps be that another visitor, Scot or otherwise, to our shores at some distant date, finding the Crane and Kohler relics in the rubble, will have little more to observe about our civilization?

About two years ago the United States Bureau of the Census produced a 1,065-page statistical volume recording facts and figures about our people, their health, their industries, natural resources, and many other things. *Time* magazine in reporting on its appearance concluded the article with the succinct observation: "During the 1940s, the number of homes with indoor plumbing increased by over 10,000,000. But there are still 11 million homes with an outdoor privy or none at all."<sup>17</sup> — When our burgeoning standard of living has corrected that alarming "blight," then what? Will America have reached the zenith of its civilization and technological advance? There is no salvation in that. Should it be the purpose of our modern educational system merely to remove these technological sore spots and raise the standard of living for our civilization? Beware the fate of Knossos!

Our modern education pattern fails if we have not brought people to their Savior. But couple Eph. 3:19: "And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God," with Micah 6:8: "He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God?" and the problem is solved for life and eternity.

Champaign, Ill.

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<sup>17</sup> *Time*, November 29, 1954, p. 14.



# Christ Frees and Unites

EDITORIAL NOTE: The third Lutheran World Federation assembly did not adopt these theses as a new Lutheran creed or confession, but received them for further prayerful study and careful consideration. The editorial staff of the CONCORDIA THEOLOGICAL MONTHLY herewith makes them available to its readers for that purpose. Pastors may welcome them for conference discussions. A great deal of thought has gone into their formulation. If they serve as an inducement to see whether these things are so according to Scripture (Acts 17:11), they will surely be a blessing and should lead to a new understanding of the riches of the Christian faith and a deeper loyalty to our Lord. The way to freedom and unity in Christ is found in Scripture.

## Theses Received by The Third Lutheran World Federation Assembly

### FOREWORD

By BISHOP HANNS LILJE

THE third assembly of the Lutheran World Federation, held in Minneapolis, August 15—25, 1957, sends Christian greetings to all Lutheran congregations in the world. Our hearts are filled with gratitude and joy. We are grateful to God for the rich blessings which He granted us throughout these days. It is with joy and affection that we think of the fellowship with so many brethren and sisters from all over the world.

We have been meeting in a time of perplexities and hidden fears. We have realized the alarming signs of a new catastrophe which, if it would happen, would be far more destructive than anything mankind has ever seen before. We have tried to face the intellectual problems and the spiritual needs of men today. We have recognized in all humility that the church, too, has been affected by the growing uncertainty, by lack of faith and love. Even in those countries which owe their best spiritual heritage to the Christian faith, materialism and moral disintegration have become an acute danger.

In the face of this world situation we desire to reaffirm our faith in Jesus Christ, who frees us and unites us. We state our conviction that the solution of the grave problems of our day is not to be found in social, scientific, or political programs only, but in the promises which God has given to His people in Jesus Christ. They

are valid not only for the life to come but also for the life in this world.

We have given our thoughts and prayers to the task of reconsidering our faith in view of this situation. Twenty discussion groups have engaged in this process of thinking together. The result of this work is summarized in the following theses.

We hand them over to all Lutheran congregations in the world, to their pastors, teachers, and members. We thank you for your prayers, which have been with us throughout all these days. We ask you to give these theses your prayerful study and careful consideration. It is our hope that they may inspire Christians all over the world and that they may lead them to a new understanding of the riches of our faith and to a deeper loyalty to our Lord.

## I

### THE FREEDOM WE HAVE IN CHRIST

1. We praise God the Creator, the Fountain of all life, who made man in His own image and who in Jesus Christ has come to set us free.

2. The magnificence of the Creator's endowment of His creature imparts richness and fullness to man's search for freedom and unity. Man's culture is the form his productive vitality takes as he variously unfolds this endowment. But every achievement of man within his creaturely existence is both perverted and ambiguous; for the freedom and unity bestowed by the Creator is corrupted by man's fractured God-relationship. In the Scriptures God reveals the name and truth of this situation to be sin. Guilt, captivity by demonic powers, death are the results of it.

3. This means that human freedom and unity, as envisioned and achieved by man, is both restless and full of pathos: restless because the creature is not abandoned by the Creator; pathetic because every achievement denies the original endowment. Unless, therefore, the right God-relationship is restored, men can be neither free nor united. Fear, anxiety, wretchedness are the marks of man's existence. Man is formed by God for freedom and unity; and he is bound within the limitations of his broken humanity.

4. Man is not able to restore his life in relation to God. Because

he cannot do so, he cannot achieve true order, lasting peace, or fulfillment in any other relationship. His effort to do so but confirms the desperate nature of his plight. The very forms in which he struggles toward earthly freedom and unity become occasions for the demonic: social solidarity tempts to idolatry, power tempts to tyranny, mastery tempts to pride. Man in this predicament needs the Deliverer who is more powerful than everything that is wrong; and deliverance needs to take place where wrongness reigns. God alone can free, and God alone can unite; and He unites by freeing.

5. This deliverance is accomplished because God in Christ invaded man's predicament. He became *what* man is *where* man is. For our sake He, who knew no sin, was made sin for us so that we might become righteous before God. The Son of God stood in the place where guilty man stands. He confronted the onslaught of the demonic powers and overcame them. He died our death, and He conquered death.

6. The liberation which God once for all accomplished in the incarnation, life, death, resurrection, and exaltation of Jesus Christ, He bestows and makes effective even now and forever.

7. What God did in the desolation of the cross is received by faith and in the brokenness of repentance. As man's situation is illumined before the cross, so there, too, his righteousness is judged and God's righteousness is imparted.

8. In the church man is grasped by the Gospel, incorporated into this redemptive action of God in Baptism, and revitalized and sustained by the power of the Holy Spirit. So crucial is this renewal of life that only the resurrection of the Lord is adequate to create and describe it. "We know that we have passed out of death into life." (1 John 3:14)

9. Faith begins with what God does; it is trust that God will accomplish what He promises; it is man's life in the faithfulness of God. His faithfulness begets man's faith. "If God is for us, who is against us!" (Romans 8:31)

10. Much is against us: the limitations of our broken humanity, the enigmas of history, the pride of our religiousness, death-dealing choices in practical ethics. But what God has done drives into all of this with His action of forgiveness and the restoration of the new

being in Christ. Whoever, in all of this can say, "Abba, Father," has indeed the gift of freedom.

11. The freedom we have in Christ is actual, for it is *given* — "Where the spirit of the Lord is, there *is* freedom" (2 Cor. 3:17). This freedom is received and lived out within the limitations of history. But the giver and guarantor of this freedom is God; therefore we wait in hope. "For in this hope we were saved." (Romans 8:24)

## II

### THE UNITY OF THE CHURCH IN CHRIST

1. Men reconciled to God are one in Jesus Christ. Charged with the ministry and the message of reconciliation, the church herself is the first fruit of reconciliation: by Baptism we are made a people with a life together, a communion, a body, the body of Christ.

2. Thus her unity is found and founded in Jesus Christ. Neither by ideals nor by enthusiasm, neither by tolerance nor by agreements, are we made one — but by Jesus Christ. In all our attempts to manifest the unity of the church in visible church fellowship, the dimensions should be neither smaller nor greater than the dimensions Christ has given His church.

3. As the communion of reconciliation the church suffers under her dividedness. We may find some consolation but no excuse in referring to an invisible unity of all true believers. We know that the ministry of reconciliation is jeopardized by the lack of manifested unity.

4. In this situation the Lutheran churches are called back to their confession: "To the true unity of the church it is enough to agree concerning the doctrine of the Gospel and the administration of the Sacraments; nor is it necessary that human traditions, that is, rites or ceremonies instituted by man, should be everywhere alike." Here the words "it is enough" witness to our freedom: Wherever we hear the Gospel preached in its truth and purity and see the Sacraments administered according to the institution of Christ, there we may be assured that the one Church of Christ is present. There nothing separates us from our brethren, and both faith and love constrain us to overcome our dividedness.

5. For our Lutheran churches, with a diverse past and different situations and commitments in the present, this "it is enough"

transcends local, national, and synodical traditions and urges us to express our unity at the Lord's table where we partake of the one body.

6. The words "it is enough" give the Lutheran churches a freedom also in relation to other churches. Bound by them, we are led to the Scriptures and so rescued from the pressures of institutional expediency as well as from complacent acceptance of the *status quo*. In an ecumenical study of the Scriptures we find the most hopeful means toward a fuller realization of the unity in Christ and toward a deeper understanding of our faith as found in and behind our confessional statements. On this basis also the questions of intercommunion and the nature of the Sacraments can be brought out of the present deadlock. For our Lutheran churches it is a congenial and timely task to participate in and initiate such ecumenical studies on the highest theological as well as on the parish level.

7. God reconciled the world unto Himself. Jew and Gentile, slave and free, man and woman, were made one in Christ; this event has affected social life and customs, legislation and economic life, and has given the world a new zeal for overcoming human divisions. Sometimes the incentive of the Gospel proves effective even when the churches keep silent or resist its implications. We should rejoice in the influence of the Gospel wherever and whenever it appears. Yet, since our unity is deeply rooted in what Christ wrought, it must be nurtured by faith in Him and thus redeemed from becoming re-enslaved under the demonic elements in nationalism, materialism, and secularism.

8. Where the concern for overcoming human divisions in this world meets what appears to be insurmountable difficulties, the church is especially called to her ministry of reconciliation, asking for the power of the Holy Spirit to add the witness of life to the message she has in its Gospel. In so doing the church is not performing a service alien to her essential life; she witnesses by being what she is: the communion of those reconciled.

9. While the kingdom of God in its fullness is yet to come when all things are united in Christ, we are called to pray and act according to the words of our Lord: "Thy will be done on earth as it is in heaven."

## III

## THE FREEDOM TO REFORM THE CHURCH

1. Through all ages there is one holy catholic and apostolic church, whose head is Jesus Christ. In Him the Father was revealed, and to Him the Holy Spirit bears witness guiding us into all the truth.

2. The church as the pilgrim people of God is being led toward the full realization of the kingdom of God. In her life on the way she has her promise and her temptation. The promise is that the Lord will abide with her even to the end of the age, and the gates of hell shall not prevail against her. The temptation is to betray her only Lord.

3. This temptation manifests itself in many ways. On the one hand, the church is tempted to glorify herself as the kingdom of God which is to come, to equate her own words with the Word of God, her theological statements about Christ with the living Lord Himself, the repetition of venerable confessions with living confession. On the other hand, the church is tempted to distort the proclamation of the crucified and risen Lord as her only Savior and King into political and economic ideologies, religious syncretism, self-sufficient moralism, or individual sentimentalities in order to make her message acceptable to man.

4. From the very beginning the church was called to be the herald of the truth, receiving and delivering the apostolic message of the mighty deeds of God in the history of salvation, supremely the life and earthly ministry, death, and resurrection of Jesus Christ, and calling men to repentance and faith. This apostolic tradition, in which the living Lord Himself reigns and acts, remains sovereign and unchangeable throughout all ages. In every generation the church must be confronted and judged by this apostolic message. This is her ongoing reformation.

5. Reformation, therefore, is not creation of a new church but recovery of the true church. Reformation is not a revolt against the authentic tradition but a protest against human traditions in the church which pervert the Gospel of Christ. Reformation is not itching eagerness for novelty but a penitent and obedient subjection to the renewing Spirit.

6. The Lutheran church declares her witness to be continuous

with the ecumenical creeds and affirms in faith and joyful thanksgiving the recovery of the true marks of the church by the Reformation.

7. The Lutheran Confessions claim our allegiance because they not only proclaimed the Gospel in a crucial age of the church's life in accordance with the Scriptures, but they continue to direct us in our understanding of the Scriptures consistent with apostolic tradition.

8. Listening obediently to the Scriptures, abiding in the apostolic tradition, and free to respond to the demands of our time, the church trusts the Holy Spirit to guide her to confess her faith rightly and relevantly in continuity with her historic witness.

9. Churches in Asia and Africa face an urgent challenge to relate the Christian message to the needs of a world of resurgent non-Christian religions and to develop an indigenous form of church life. In performing this task, they are free and obliged, in the same obedience and continuity, to assume the burden of responsible confession in their own time and place.

10. The church is called to enter into the life of each age, to penetrate its thinking, to feel with it in its excitements and torments, and thus to administer God's healing power with precision and compassion. For her obedience to be effective the church must boldly face the massive revolutionary facts of our time. Among these are anti-Christian ideologies, political turmoil, social rootlessness, ethical relativism, the issues raised by scientific methodology, and the worldwide resurgence of non-Christian or pseudo-Christian religiosity.

11. In this situation the church cannot be content with timid lamentations. She must pray for the gift of the Holy Spirit that she may be empowered with humility, wisdom, and courage. This is her promised renewal.

#### IV

#### FREE FOR SERVICE IN THE WORLD

1. Christ came to the world as a servant. Justified by Him through faith, we are made free to serve one another by love, and he to whom much is forgiven loves much. Christian faith is active in love. "Our Lord put off the form of God and took on the form

of a servant, that He might draw down our love for Him and fasten it on our neighbor." (Luther)

2. As God's commandments are grounded in His loving concern for mankind, so there can be no genuine law and social justice without love — and true love for our fellow men leads to a concern for social, political, and economic justice.

3. In her concern for love and justice the church may not identify herself with any one political, social, or economic system. She calls men and nations under whatever system to act responsibly before God and His Law.

4. Thus we are called to translate love and compassion into the structures of justice. In matters of civil liberties and racial integration, of concern for the uprooted and for people in areas of rapid social change, and of care for the mentally and physically disabled, our love fails if it does not materialize in recognition of human rights.

5. Where justice falls short in the complexities and the brokenness of our human endeavors, there especially the Christian finds his calling to follow his Lord in service and suffering. Freed by Christ and quickened by the Holy Spirit, he exercises the inventiveness of love.

6. Made free to serve in the world, we are also redeemed from the pressures of conformity. God's Word often questions what our environment takes for granted; the Spirit gives us the courage to stand alone. Through the church He gives us the means to join in spirit and action where the individual could accomplish little. In worship as well as in united efforts to meet man's need, all lives are given meaning and purpose.

7. In and through our calling we serve God. The process by which a believer applies the Word of God to his everyday work should be recognized as a painstaking task. If it is not so considered, we accept the *status quo* without question and allow the social and political development to proceed independent of the Word of God. The more complex or the more meaningless our work appears, the greater is the duty of the church to help its members to a mature faith and a realistic insight into the facts and structures of this world. This requires instruction as well as



imagination. Imagination requires freedom; this freedom Christ gives when He frees us to serve our fellow men.

8. Jesus Christ healed the sick and restored joy to the despised. This was but a prelude to, and a token of, His great service when He gave His life a ransom for many. With this Gospel, the church serves the world in its basic need and plight. Such service, having its origin in Christ, cannot rest until the Word of salvation has been received. Yet our service of love does not depend on a response, nor is it motivated by strategic considerations. It is a love which does not ask for results.

## V

### FREE AND UNITED IN HOPE

1. The church lives by faith in Jesus Christ. Her hope is centered in Him, the risen Lord. She knows Him as the One who came and established His kingdom. She knows Him as her Lord here and now who rules the world with sovereign power. She knows Him as the King who will come in glory as Judge and Savior.

2. The church lives by the salvation Christ wrought; not in nostalgic retrospection toward a golden past—neither that of Jesus' earthly ministry nor that of any great period of church history—but, with her eyes open toward the future, in joyful anticipation of the coming of Christ and His kingdom.

3. When the church speaks about hope, she does not witness to the truth of human optimism or assess its value, nor does she endorse human pessimism as more true to fact. She does not engage in dreams about a "Christianized world." The Christian hope is not a religiously strengthened cheerfulness but takes hold of the promises of God, rejoices in their fulfillment in the resurrection of Jesus Christ, and looks forward to their consummation.

4. The Christian hope is more than hopefulness. It is anticipation of the Kingdom, which has drawn near with the gift of the Spirit, the "down payment" of our inheritance. Thus the Spirit is not merely a guarantee for the future but a power for the present.

5. This power and this hope manifest themselves most clearly in the essential activities of the church: worship, mission, and service to our fellow men. Each of them is a token of victory.

6. In the Sacrament of Baptism we are brought under the

power of His resurrection and are born anew to a living hope, waiting for the redemption of our bodies. In His Word God acts here and now as our Judge and Savior. The Sacrament of the Altar, where Christ is really present, is the anticipation of the heavenly banquet. He who comes to us in bread and wine is the same Christ who is to come in glory.

7. The mission of the church as a work in the power of the Holy Spirit is independent of human hopefulness and disillusionment. Whenever the witness to the Gospel invades the domain of demonic powers, idolatry, and militant or creeping atheism, the ultimate victory of the Lord is foreshadowed.

8. Serving our fellow men, *διακονία*, is hope engaged in its proper business, especially needed where human hopes are running low. Such service is not a second thought following our devotion to Christ. It is a manifestation of His kingdom and a token of His victory over all powers of destruction.

9. In all these matters the power is that of the Spirit of Jesus Christ, who was glorified through a cross. Because of His cross we look forward to the Day of the Lord with victorious joy and penitent trembling. Through the cross the church recognizes the judgment of her human hopes and receives the power and hope of the Holy Spirit.

10. Hope is a glorious must for a church under pressure and persecution. The hope of the church is most alive when it suffers most. The church which enjoys the good will of its surroundings is often threatened in its spiritual integrity. The dimension of hope is the dimension of the Spirit.

11. Therefore the church has to be cleansed from all that would transform the manifestations of the Kingdom into human activities of a society for the preservation and promotion of Christianity as a philosophy, an ideology, or a way of living. It is only in the dimension of hope and with the power of the Spirit that the church can be true to herself and her Lord.

12. In Christ we are free and one. The Holy Spirit quickens our imagination, arouses our courage, sobers our wishfulness, strengthens our patience. When God's Spirit witnesses with our spirit about the consummation of His kingdom, He calls us to make manifest the freedom and the unity we have in Christ.

# Kings and Priests

By RICHARD R. CAEMMERER

[A Study Review of *Luther's Works* (American Edition), Volume 13, *Selected Psalms II*. St. Louis: Concordia Publishing House, 1956. 420 pp.; ind. *rerum, locorum*.]

THIS review will spend little time on the excitement that greeted the first two volumes of the new translation. The reader will be impressed with the clean job of editing by Jaroslav Pelikan and the remarkably high and uniform excellence of the translations by six contributors. The introduction adequately notes the settings of the seven psalm expositions and correlates the locations in the Weimar and St. Louis editions of Luther's works. Footnotes—occasional but not too many—explain renderings of German idioms, suggest sources of Luther's quotations or indicate parallels, many of them in the two preceding volumes of this edition, and indicate judgments of occasional Weimar notations.

Now that these volumes are coming off the press and moving smoothly to the shelves of subscribers, it is of first importance to stimulate to reading and use of Luther. The St. Louis edition was a notable venture both of faith and scholarship, but too many busy pastors left the buckram volumes untouched. Individuals and conferences will have to stay busy to keep the blight of theological illiteracy from invading studies where the new books are standing in state.

Before entering on several of the pervading themes of the new volume, we shall remind readers that Luther is always a blend of the unexpected and the consistent. The style ranges from the relatively decorous of Psalm 90, translated from a predominantly Latin series of lectures, to the ultra-German of the "commentaries" which were basically series of parish sermons. The commentary on Psalm 68 dates from the Wartburg exile in 1521; several others in the volume are as late as 1535. While these writings of Luther do not reveal his skill at vilification for which he is famed, they are remarkable for proverbial turns of phrase and the effort to think in terms of German hearers. Preachers looking for cues for series of sermons, e. g., on Psalm 110, will be disappointed in the lack of persuasive organization and the unconcern for Gospel in

every sermon. Much of this lack is due to the fact that our text is the product of stenographic notes enhanced by emendation other than Luther's.

## I

## THE TWO KINGDOMS

All of the units of the volume incidentally, and some of them amply, concern themselves with a phase of Luther's teaching, consistently shaping his utterance and making him remarkably practical also to current readers. This is the insight into the two governments or regimes of God among men, that through Christ as Redeemer and Lord, and that through civil government, earthly princes at its head. Psalm 82 (in a translation reworked from the Holman edition) serves as an admonition to civil rulers, once dominated improperly by spiritual overlords but through the Reformation catapulted into license and persecution. Dating from 1530, the commentary is mindful of the importance of good order, which the Peasant Revolt had violated. That rulers are termed "gods" means that God Himself works through them; and God puts human beings into communities in which He governs through rulers. The preacher is to stand in the midst of the community rebuking the "god" of civil government; and Luther uses his exposition of the psalm to register his complaint and warning against the princes of Germany. Luther frankly considers the duty of rulers concerning spreading the Word of God and putting down heretics. He feels that those who deny that Christ died for their sins are guilty of blasphemy (in medieval terms a breach of the peace) and should "go where there are no Christians." But the government should prevent parties of Christians who claim Scripture on their side from preaching against each other; "if neither party is willing to yield or be silent . . . let the rulers take a hand. Let them hear the case and command that party to keep silence which does not agree with the Scriptures" (p. 63). He inveighed against private services and ceremonies.

Similar functioning of a Christian preacher toward his ruler appears in Psalm 101, which he interprets as the speech of a pious civil ruler. He strikes particularly at the quality of councilors of the prince, certainly in the constitution of a feudal court the most vulnerable area. Interesting is the discourse on "natural law" and

reason as the source of written laws; he stresses that people differ, and no individual should assume that he has the "natural law in his head" (p. 161). He insists that spiritual heads should not meddle with the civil law or the secular prince try to change the Word of God (p. 196). The two kingdoms are neatly defined and the Christian's role applied (p. 193).

Princes are, in part, Luther's concern also in the sermons on Psalm 112; however, the application concerning poverty and wealth is made broadly, and God's guidance in the spiritual realm is considered.

The commentary on Psalm 90 is useful in this connection for indicating that "the two kingdoms" are not simply Law and Gospel. Here he displays Moses as the preacher of God's Law, of which death is a climactic part, driving to the need of comfort; this the Christian is to find in Christ, in the assurance of God's mercy.

## II

### THE PRIESTHOOD—CHRIST'S AND OURS

We might expect that a pervading accent of this book would be Luther's absorption with the redeeming work of Jesus Christ. The initial commentary of the volume, on Psalm 68, has the superscription "About Easter, Ascension, and Pentecost." He finds v. 18 central and paraphrases St. Paul's use of it in Ephesians 4: "All the miracles foretold here of the Gospel and Christendom are traceable to Thine ascent into heaven. For there Thou didst receive all power and didst send the Holy Spirit to the earth with His gifts, by means of which the Gospel was proclaimed, the world converted, and all that was predicted fulfilled" (p. 20). Luther develops his theme around the complex of Christ the Victor over sin and death through the resurrection and ascension, appropriate to the Lordship of Christ over the nations and in the spread of the Gospel.

Different is the motif in Psalm 110, originally a series of eight sermons in 1535. Also this Psalm exalts the lordship of Jesus, and the commentary takes its cue from the great festivals. Luther stresses the supremacy and deity of Christ and attacks the unbelief of reason and rebellion. His government is "Christendom on earth," which subsists indeed under the cross, to the end of time. The

means of rule and scepter is "the mere word or oral preaching" about Christ (p. 266), which meets with hostility but will prevail. Christ's people willingly serve Him, sacrifice themselves to Him in the holy adornment of the gifts of the Spirit. They are born to Him like dew, entirely by the work of God (p. 302). But as King, Christ is also Priest, a priest of the Gospel to reconcile men to God by His sacrifice and then preach and publish this fact through the proclamation of those whom He sends (p. 317). Hebrews 4, 5, 7, 9, and 10 are used to interpret the sacrifice of Christ, and Is. 53:12 is added to outline the intercessory work which goes with it. The papacy is attacked for vitiating this doctrine by making Christ's work a terror of judgment and making the Mass and the human minister the sacrifice and the priest. Christ is the only Priest; He bestows the title on all Christians because they believe in Him (p. 330). Ministers, pastors, etc., are not priests in the Scriptural sense (p. 331). They are eligible for their office only as they are themselves already members of the universal Christian priesthood, and they equip all for their task; notable is Luther's interpretation of Eph. 4:11, 12 (p. 332). "Even though not everybody has the public office and calling, every Christian has the right and the duty to teach, instruct, admonish, comfort, and rebuke his neighbor with the Word of God" (p. 333).

Splendid is the insertion, in this connection, of the commentary on Psalm 111. Luther presents an exegesis of it as review of the Passover. Then he goes through it again applying its detail to the Sacrament of Holy Communion. Christians gather about it as living saints; there is no "private priest" (p. 366). In it there is a remembrance of the wonders God has done for us in Christ, the covenant of the Gospel.

St. Louis, Mo.

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## *Outlines on the Swedish Gospels (Alternate Series)*

### NEW YEAR'S DAY

LUKE 13:6-9

In Mammoth Cave, Kentucky, in a chamber known as "The Cathedral," the guide mounted a rock called "The Pulpit" and announced he would preach a sermon. It was a short one: "Keep close to your guide." It was practical — there were many pits, labyrinths, precipices. On this New Year's Day, in Jesus' name, I plead with you: "Keep close to your Guide." Keep close to your God. Many dangers, pitfalls, labyrinths of sin, temptation, weakness, and misery. Keep your eye on the lamp of God's Word. Look to God; listen to Him; do what He says. Today He tells you: "Bear fruit." To this command may we respond in prayer:

Lord, Help Me to Bear Fruit

#### *I. God demands fruitfulness*

A. Tree planted to produce. "In His vineyard," v. 6. Received care, nourishment, protection. Jesus speaking to Israel, who are God's people, not heathen — protected, nourished by Messianic promises, love and care through the centuries. We are "in His vineyard," same care, nourishment, protection.

#### *B. He "sought fruit thereon," v. 6*

1. To abstain from evil not enough. Nothing to indicate a crippled, deformed, ugly tree. Cf. Jesus' answer to insinuation of gross iniquity of Galileans, those killed by tower in Siloam, vv. 1-5. Many people, to all appearances, are good. Not thieves, murderers, spies, dope addicts, racketeers; rather, decent, honorable, law-abiding, respected. But no fruit! God isn't satisfied with a beautiful tree, barren; or a beautiful life, unproductive.
2. We must bear fruit. We are called "the salt of the earth," "the light of the world," "a royal priesthood." In our church we have the Word of reconciliation, the Gospel, the holy Sacraments. Our children have Bible-based, Christ-centered lessons. Here spiritual nourishment is offered to give strength, comfort, life.

3. We have so much more than Israel, abundant blessings. To Moses and the prophets are added the messages of the evangelists and apostles. To a glimpse here and there of the shrouded future is added the full New Testament story of God's love in Christ. Instead of a few symbols, types, prophecies, we are blessed with the full story of the cross, the resurrection, the living Christ. God expects more than "shade trees": God expects fruit-bearing branches of Christ, the Vine, John 15:1-8. To Him, daily, we pray: "Lord, help me to bear fruit."

## II. *God destroys the unfruitful*

A. A warning for us. V.7: "Cut it down; why cumbereth it the ground?" Vv. 3, 5: "Except ye repent, ye shall all likewise perish." John 15:2, 6. A time to ask: Am I sorry for my sins? Do I believe in Jesus? Do I promise to amend? A time to act as a prodigal son, as a publican. We are not on the sidelines, not in the bleachers, watching God's panorama. We are in the cast, the players on the stage, the members of the team.

B. A warning God gave again and again: e. g., to Josiah, 2 Kings 22:16, 17; through Jeremiah, 11:8; 18:6, 7; through John the Baptist, Matt. 3:10; through Christ, text, v. 7; Luke 19:41-44.

C. A threat which will be carried out. Men may say: "God won't do it. He is a God of love and not of wrath. He will surely save all. He will tolerate our weakness." What does God say? V.7: "Cut it down." God destroyed the world in Noah's day; Jerusalem in A. D. 70. In God's hour the ax laid to the root of the tree will be swung.

## III. *God is long-suffering, but there is an end to His patience*

A. He grants ample time for repentance. Ps. 100:5. He waited 120 years before the Flood; 31 years at the time of Josiah; 40 years before destroying Jerusalem. He is long-suffering and merciful today.

B. Finally, however, there is an end to His patience. The barren tree will be cut down, for it is useless, even harmful. It makes the soil unfertile, prevents the growth of other trees and vines. The barren Christian may harden the sinner in his besetting problem, disturb the person who seeks to lead a godly life, hinder Christian faith and life. A hypocrite may deceive man, but no one deceives God. God knows the heart, the thoughts, the desires, the deeds, and the failures.

We can never thank God enough for His mercy; we do not deserve



the patience and love He shows us. We face a new year today, a year of grace. Will we please Him in this coming year? Will we bear fruit? If not, how long is our year of grace? If not, how long will God be patient with us? If not, when will God's patience run out, when will the ax be swung, when will His long-suffering mercy be turned to wrath? Today we pray, "Lord, help me to bear fruit."

Day by day, dear Lord,  
Of Thee three things I pray:  
To see Thee more clearly,  
Love Thee more dearly  
Follow Thee more nearly  
Day by day. Amen.

Omaha, Nebr.

ELMER E. MUELLER

## SUNDAY AFTER NEW YEAR

JOHN 1:29-34

Progress! Magic word. Everyone wants to make progress. Business, nation, individual. The Christian wants to make progress too. Luther: "(The Christian's) life is not static but in movement, from good to better, as a sick man moves from sickness into health. . . ." The Christian has his goals, e.g., the conquering of specific sins, the deepening of Christian virtues, etc. Problem: the power to achieve these goals which we naturally set at this time of the year.

### Power for Progress

#### I. *The Christian needs power to make spiritual progress*

A. Everywhere we see scientists and technicians seeking sources of power. Power is greatly needed in modern society. Hence the search goes on in deserts, mountains, in the heart of great cities for sources of power.

B. The Christian, too, needs power. The spiritual life operates under laws different from those of the physical. The Christian needs spiritual power. He cannot supply this by himself. He finds that in knowing and doing the will of God he is weak and powerless. Cp. Paul in Romans 7. (Opportunity here for personal application to the hearer.) Hence, the Christian, too, seeks sources of power.

#### II. *In Jesus Christ the Christian receives the Holy Spirit as power for the new life*

A. God fulfills our need for spiritual power. Long ago He promised that men would have such power. The prophet Ezekiel expresses this

promise in Ezek. 36:25-27. Here we see that others longed for the same thing we long for. God promises a washing from spiritual uncleanness and the Spirit to help man walk in God's ways.

#### B. In Jesus Christ God kept His promise

1. Jesus Christ, as the Lamb of God, takes away the sin of the world, v.29. The Baptist witnesses to Christ as the Atoner. We can understand Christ as a Lamb two ways. He makes atonement by *being* the sacrifice itself as the lamb was in the Jewish ritual. Secondly, He makes atonement by *meekly going* to the cross, like a lamb to the slaughter as the Suffering Servant of Isaiah 53. Jesus as the Lamb of God shows us God working out our salvation.
2. Because Christ removes sin as the Son of God, He is able to give men the Holy Spirit. Christ is the Source of spiritual power, the Holy Ghost. In Him we confront God in His saving and redemptive dealing with men. So from Him we receive the very Spirit of God Himself when we believe and trust in Him. This was the conviction of the Baptist, vv. 32-34. Jesus "baptizes" people with the Holy Spirit, i.e., He supplies them with God's Spirit, something no one else can do.
3. Thus God has kept His promise. Millions have found it to be true. The Baptist did, as our text shows. Believers through the centuries did also. They find the Spirit of God laying hold upon them through Jesus Christ. Hence, it is true: "To them that believe on His name He giveth power to become the sons of God and hath promised them His Holy Spirit." In Christ we have power for progress, the power of the Holy Spirit.

#### III. Christians should use Christ as the Source of spiritual power

A. Jesus Christ is available for us today. His saving work meets us in Baptism, the Eucharist, the Gospel. Each of these shows us the cleansing and forgiving love of God for the sake of Jesus. Today Holy Baptism lies close to our attention. Besides the Baptism of John and the baptism of the Spirit, we have a third Baptism, the one commanded by our Lord, the one all of us have received. We have been washed clean of all sin in Holy Baptism. Here we experience the saving act of Christ in a most personal way. We feel the pressure of God's Spirit mightily when we recall what we poor sinners have received in Baptism.

B. If Christ is available to us today, then we have a source for spiritual power in the coming year. The possibilities of growth and progress are limitless because the love of God in Christ is limitless. The goals we have chosen, the areas of the spiritual life wherein we want to make progress, these can be obtained and won.

What goals do you have for the coming year? Cling to Christ, and you will obtain them. In Him God gives His Spirit. Open your hearts to Him, in Gospel, Eucharist, Baptism, and pray that God will bless you with power of the Spirit for progress. He will keep His promise!

Yonkers, N. Y.

RICHARD E. KOENIG

## THE EPIPHANY OF OUR LORD

JOHN 8:12

The lights of Christmas are beginning to disappear. In many homes and churches the day of Epiphany, the "twelfth night," is the traditional time for the removal of Christmas trees and lights. The brightness of the festive season is waning. But it is not so in the worship of the church. The Epiphany season keeps alive the glow of Christmas. Now we think of the ongoing manifestation and self-revelation of Jesus. With Epiphany we still celebrate the birth at Bethlehem, but we also remember the coming of the Magi, the Lord's entry into His public life by His baptism in the Jordan, and the first showing of His power in a miracle at the wedding in Cana. In fact, Epiphany reminds us that the total life and work of Jesus Christ brings us

### The Dawn of a New Day

#### I. *The world is in darkness*

A. The world walks in darkness. Sin is often described in the Bible as darkness. Black is symbolic of sin and death; it is a mourner's color; it filled the sky when sin had its day at Calvary. Jesus told His enemies that they were in darkness. Cf. John 8:19, 23, 24, 42-44; 9:39, 40. Without Christ it is night. The world is walking and groping around in darkness. The world is looking for something. It is like a watchman waiting through the long night for the first streaks of dawn. Cp. Ps. 130:6 and Hymn 71 in *The Lutheran Hymnal*. Think of the missionary emphasis associated with Epiphany.

B. Even we Christians walk partially in darkness. The divine image is marred by sin. In spite of our baptism our faith is often weak, and our trust often totters. The paradox of *simul iustus et peccator*. *Illustration*: The Christian who is both in darkness and in light, who

is both a saint and a sinner, is illustrated by the shadows of half-light and half-darkness at dawn or dusk. It is neither day nor night. The sun is in evidence, but it is not fully up. More car accidents occur during the dawn and dusk hours. Special attention is required. The Christian, too, must be careful and find light for his half-darkened condition.

## II. *But there is a Light for the world — Christ*

A. There is only one real Light in the darkness of the world — Jesus Christ. Jesus makes an exclusive claim in this text. He is *the* Light of the world. There is no substitute for Christ to do away with the darkness of the world. The Nicene Creed calls Christ the "Light of Light." *Illustration:* When there is darkness, there is no substitute for light. Other things such as sound, ultraviolet rays, or radio waves won't dispel darkness. Only light will do it. So with Christ and the darkness of sin in the world. *Other illustrations:* Only a certain vaccine will prevent polio; only a healthy kidney transplanted from an identical twin will save a life when a certain kidney disease strikes. *Parallels:* John 1:4-9; 3:19; 9:4, 5; 12:35, 36, 46; 1 John 1:5, 6; 2:9-11; Ps. 27:1.

B. By His redeeming death on the cross Jesus Christ brought the dawn of a new day. The Son of Mary becomes the Sun of Righteousness with healing in His wings, Mal. 4:2. A new light shone out into the world when the Son of Man was "lifted up" on the cross, John 8:28. Include the fact of the resurrection. *Illustration:* A sunrise sending its light out across the land. So Christ by His redemption is like the rising of the sun.

## III. *In Christ we personally have the Light of life*

A. Our baptism into Christ has brought the dawn of a new day into our lives. Baptism personalizes an objective thing. It makes it real to us. We by our baptism are crucified with Christ and buried with Him. We have become part of His body. Our lives are aglow with the light of His forgiveness. *Parallel:* 1 Peter 2:9. *Illustration:* As Baptism brings us the newness and goodness of God's love, so light is a symbol of something new, something good. Cp. the Olympic torch, the torch carried by the Statue of Liberty.

B. By this Light we now have life. Christ is called in this text the "Light of life." Light is a symbol; life is real. Life is our most precious earthly possession. We cling to it; we grasp at it; we refuse to let it go. Cp. a sick or a drowning man. Therefore the hope that

Christ gives us is called "life." It is eternal life, but those who follow Christ already "have" it now (text).

#### IV. *We ought to follow the Light*

A. Being a Christian means following the Light. We follow the Light as we follow our Lord closely in the Word and the Sacraments. Cp. the dramatic Epiphany picture of the Magi following the star. *Illustrations*: Sailors following a blinking lighthouse light on a stormy night (in pre-radar days!); a pilot following a radar beam (modern illustration!). *Parallels*: Check the magnificent Epiphany Propers, esp. Introit, Gradual, and Epistle.

B. We do this by faith in Christ. The Bible describes "faith" in many ways. Here it is "following Christ." Cp. Jesus' call to His disciples, "Come, follow Me!" This text would make a fine text for an evangelistic sermon. Instead of the overused appeal, "Believe in Jesus Christ," the appeal could be stated in terms of the text's metaphor, "Follow the Light"—presupposing, of course, that it is undergirded with genuine Gospel. Cp. the Epiphany collect: "O God, who by the leading of a star didst manifest . . . grant that we, who know Thee now by faith, may. . ."

Follow the Light. Don't think that our worship after Christmas is anticlimactic. Christmas was the beginning, the lighting of the match, the first glimmer of light in a dark world, the first trace of God's New Testament fulfillment. Now we see the full glory of God's goodness unfolding itself. Epiphany leads us on to greater and greater manifestations of Christ. It shows us "the Dawn of a New Day."

Berkeley, Mo.

HAROLD W. SCHEIBERT

#### FIRST SUNDAY AFTER THE EPIPHANY

JOHN 7:14-18

"How come we have to go to school so long?" little George wanted to know. The importance of formal study and training seems exaggerated when the whole world invites to action and enjoyment. But also informal training often galls and seems tedious, as when teen-age Mary complains, "Oh, mother, why do I have to know how to do that! I'm not getting married for years."

Patient teaching with a thoughtful concern for the good of the one taught is often an unappreciated task, but nevertheless a very important one. Too easily we resign responsibility in this regard and trust to future circumstance or to other people to do our job for us.

God's people are concerned to know what responsibility they have for teaching and how they may fulfill it.

Our text tells us about Jesus as teacher and in so doing shows us the kind of sense of responsibility we are to have, what we should teach in spiritual matters, and what assurance we may have that it is ours to teach.

### Learn Teaching from Jesus

#### I. *Jesus' competence and concern as a teacher is an example for us, vv. 14, 15*

A. At this Feast of the Tabernacles in the fall of the year, a time of thanksgiving, Jesus attended the temple not only for personal worship but also to teach. Deut. 16:1-15; Matt. 26:55.

B. His coming to this feast at this time had been an occasion for discussion with His brethren (cp. context), the burden of which was much the same as Jesus' utterance in our text.

C. Jesus demonstrated in His teaching in the temple a breadth of knowledge which implied not only wisdom such as might come by experience or reflection but also learning and information. We do well to prize such knowledge and education as serves God and our fellow men. John 3:2; Matt. 22:16; Ps. 111:10.

D. Jesus is portrayed constantly in Scripture as teacher. His patience in teaching as well as His clarity in presentation is a model for all who teach, but even more so His willingness to deal with people's real spiritual problems and His evident concern for them at all times. Matt. 4:23; Luke 23:5.

#### II. *Parents and teachers need a relationship of submission and of obedience to the Father to be good teachers, vv. 16, 17*

A. Just as Jesus was conscious of the Father's will and dedicated to it in His substitutionary suffering and death for all sins of all men, so also in His teaching. Matt. 26:39; John 10.

B. Often people act as though "tolerance" and "freedom of worship" implied that God does not care what we believe or teach as long as we have some kind of religious convictions. What a difference it makes when our hope and comfort rest in God's revealed will! John 5.

C. The spirit of submission and of obedience to the Father's will which Jesus had and which we are to have, we must seek also to transmit to those whom we teach. Matt. 20:23.

D. Those who have a hunger and a thirst for God will recognize in Jesus a true Messenger of God and find in Him the answer of forgiveness and salvation which they seek. Matt. 5:6; Matt. 11:28.

III. *Responsibility and authority to teach must be accepted when given by God but must not be seized without warrant, v. 18*

A. How often there are those who want to instruct when they should learn, and even insist on the right to teach though it is self-imposed! Matt. 15:2-20.

B. When God gives parents children to teach, or people friends or relatives who need instruction which they can give, or calls us to serve as teachers of the children or youth of the community, and we seek God's glory in our efforts, then we are a blessing to others as Jesus was. Ps. 78:2-8; Deut. 11:18-21; Is. 28:9, 10.

C. We must neither seek to evade our responsibility for teaching nor seize it without warrant, but, like Jesus, serve the Father's will. John 17.

Jesus' teaching unfolded the meaning of His life and death on our behalf. We teach spiritual things because others need to be taught, and by ability, opportunity, and circumstance God calls us specifically to do that which Jesus directed all His people to do, namely, "go and teach."

Portland, Oreg.

OMAR STUENKEL

SECOND SUNDAY AFTER THE EPIPHANY

JOHN 4:5-26 (read vv. 13 and 14)

Water is an essential of life. Who would have come to church this morning without the use of water for drinking and washing? Water provided in our homes, public places, churches, schools, etc.

Our Lord rested on Jacob's Well in Samaria, vv. 5-8. His request for a drink of water gives an excellent example of His teaching and missionary methods. He spoke simply and clearly to a woman of Samaria, v. 7. His inoffensive request aroused the interest of the woman and directed attention to Himself. He then proceeded from the physical to the spiritual realm, yet without a full explanation. He spoke of "living water," v. 10. Her attention continued unabated. She still thought of the well water, v. 11. She asked regarding the source of "living water" without knowing Christ's real meaning, v. 12. The Lord then spoke of the unsatisfying nature of physical refreshment and promised water that would truly and permanently quench thirst.

Christ's true purpose, even when performing a miracle, is to give much more than a physical gift. Changing water into wine in today's Gospel. This "manifested forth His glory," John 2:11. Our text gives

a typical situation from "real life." Do we make use of similar opportunities offered in daily conversation?

### The Living Water

#### I. *The living water is God's gift which gives eternal satisfaction, vv. 13, 14*

A. Natural water does not permanently quench thirst, v. 13. "This water"—from Jacob's Well; water available now in our homes and buildings. How true is this simple statement! Thirst quickly returns especially during heavy work and in hot weather.

B. Those who drink that which Christ gives never thirst. The living water comes from Him. "Oh, taste and see that the Lord is good; blessed is the man that trusteth in Him," Ps. 34:8. The "inexpressible gift" of God, 2 Cor. 9:15, RSV. The "fountain of life" with God, Ps. 36:9. Often spurned and neglected, Jer. 2:13. Christ the only Source, Rev. 21:6.

C. The living water which He gives does more than quench thirst. It becomes a "well of water" within the Christian, "springing up into everlasting life." The believer himself becomes a fountain, a blessing to many others, Is. 58:11.

D. The aridity of spiritual and intellectual life in our times has produced an incessant thirst in many. Multitudes are haunted by inner longings which no material possessions or knowledge can satisfy. Preachers cannot satisfy people with learned discourses on ecumenicity or the right ordering of our social problems. Man needs Jesus Christ!

#### II. *The living water comes only to those who truly thirst after righteousness in Christ, vv. 15-19*

A. The woman wanted this living water. Yet she was not conscious of her real sin and need, v. 15. Typical of many "seekers" in our time. Interested, but ignorant of the Source of life. Self-righteousness within her heart.

B. How did Christ deal with this situation? Spoke the Law in simple, sharp, and appropriate terms. Did not continue His Gospel message. The conversation took a new direction: "Go, call thy husband, and come hither," v. 16.

1. A true Law message. Sixth Commandment, Ex. 20:14. Her impenitence and rebellion against God most evident in this area of her life.
2. A personal message from the Law. No excuses possible, or complaints because of hypocrisy of others. She saw the point:



"*You* personally have broken the holy Law of God, which you formally acknowledge."

3. An effective preaching of the Law, vv. 17-19. She realized that Jesus was a prophet. Authority in bearing and words, wisdom in His approach to her.

C. The deep meaning of His previous Gospel teaching now became evident. Matt. 5:6.

D. Many modern people remain "seekers" because Gospel preachers sometimes fail to apply the Law properly. Cf. C. F. W. Walther's great work, *The Proper Distinction Between Law and Gospel*.

### III. *The living water comes through Christ alone in true worship,* vv. 20-26

A. The Samaritan woman raised a vital point of theological dispute, v. 20. Easy to discuss "theology" in an impenitent, self-righteous spirit.

B. Jesus gave the correct answer to her question, vv. 21, 22. Yet, He did not permit the conversation to remain on an impersonal point of fact and truth.

C. Christ declared the eternal principle of true worship: "... the true worshipers shall worship the Father in spirit and in truth," vv. 23, 24. True worship is created by the Holy Spirit in Christ, who Himself is the Truth. "Praying in the Holy Ghost," Jude 20; Gal. 4:6. The woman had to face the personal question which was implied: "Do I so worship?"

D. Christ clearly declared His own Messiahship, vv. 25, 26. 1 Cor. 10:4: "And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them, and that Rock was Christ."

E. No real spiritual food and drink anywhere, anytime, without Christ and His pure Gospel. Much modern religiosity is empty and unsatisfying because it builds on human thoughts, desires, and deeds. Examples: "positive thinking" and the "cult of reassurance." Mere humanitarianism as religion. The pseudo-Christianity taught by many lodges and semireligious fraternal organizations.

F. In a time of reviving religious interest we must "try the spirits whether they are of God; because many false prophets are gone out into the world," 1 John 4:1.

How well we are able to furnish our American homes! In many cases we have far more than the essentials of life. Luxuries and comforts. Ideal of the "home beautiful." Yet many fine modern homes are really empty. The hearts of parents and children are cold and unsatisfied.

Does Christ dwell in your home? His presence alone will truly hallow it and satisfy your hearts. He satisfied the guests at the wedding in Cana of Galilee. He still gives the living water to all who thirst for it. May His presence and gifts bless your home and satisfy your heart!

Chicago, Ill.

JAMES G. MANZ

LAST SUNDAY AFTER THE EPIPHANY  
(TRANSFIGURATION)

MARK 13:31-37

"Better get busy; the boss is coming!" Employees dawdle and dally when out of view of employer. Human beings tend to be unfaithful servants. Christians tempted in same direction.

Message of text is parallel to quip about boss. Christians don't think of Jesus as "boss." "Nevertheless, the old Adam clings to them still . . . even to the grave. . . . The Holy Ghost employs the Law so as to teach the regenerate from it." (Thor. Decl., Art. VI)

The truly believing render due obedience, not from driving of Law, but from a voluntary spirit. While Law arouses Christian, he then acts on impulse of love.

Jesus is more than our Lord and Master; He is our Savior, who has bought us with a price. Therefore, we gladly acknowledge Him as Master. 2 Cor. 6:20; Eph. 2:8-10; 2 Cor. 5:15. Even so, He *is* our Lord, whom we can expect at any moment. Therefore,

Be on the Lookout for Your Lord

I. *He will return to judge all*

A. As surely as He appeared in shining glory to Peter, James, and John at the climax of His epiphanies, so surely will all eyes behold His dazzling glory at His second coming.

A consideration of Christ's epiphanies is incomplete without reference to His revelation of His complete glory at the end of time when the earth, despite its seeming durability, will pass away.

Men wonder about the reality of flying saucers; they wonder about the mechanics that will bring on the end of the world; they wonder whether or not a cobalt bomb will someday destroy life on earth with a cloud of radioactive dust. No question about certainty of Christ's second coming. 2 Cor. 5:10.

B. The time of His return is uncertain. There'll be no warning sirens to alert men on day of judgment, to give us 20 minutes to repent.

## II. *What is involved in being on the lookout*

A. Readiness. Oriental houses of Jesus' day were fitted with heavy doors, bolted and locked with wooden keys, too large to be carried about. Even master of household could not gain entry until door was opened by porter. Alert doorman was constantly on lookout, wide awake, ready to hail and welcome returning lord. Master of parable left strict orders for that.

Christians, to remain spiritually alert, in state of grace, must use means of grace—"more sure word of prophecy" and sacrament, where Christ gives us His Body and Blood.

Christ's last great epiphany is not to be confounded with our death; but for all practical purposes, death is the coming of Christ to judge.

When Mrs. Ramsay MacDonald was dying, her husband asked if she desired anyone to come and speak to her of that which was to come. Not necessary, she replied, because "I have always been ready."

Careful not to dull and droop and fall asleep spiritually. Man in danger of freezing to death first feels drowsy. He must concentrate on keeping moving, or else! During Napoleon's retreat from Moscow, 145 years ago, soldiers fell out of the ranks and lay prostrate in the snow. Once they fell asleep, they died. 657,000 veteran troops started for Moscow; 85,000 escaped the horrors of war, frost, famine, and snow.

B. Prayerfulness. "Prayer is the conversation that keeps us awake."

If we watch without prayer, we depend on human strength and spurn divine aid. If we pray without watching, we despise means of help which God has given us to use.

C. Busyness. Religion of watchful Christian not simply a folding of the hands; not a casual thing; not a pleasant kind of piety that smiles and nods approvingly when the name of Jesus is spoken; not a Sunday-go-to-meeting religion. Rather, a religion of loving dedication and consecration to Christ, that makes a man roll up his sleeves and get to work for Jesus—work that dare not be postponed, because time is limited and too much is at stake.

Watchfulness is not an idle sitting on a mountaintop. Cp. Peter. We are to live Christ down on the plain, in the factory, shop, kitchen, office, bowling alley, corner drugstore. We ought to reflect His glory; Christ should appear in my transfigured life.

Sea captain's wife who spends all her time at the pier or pacing back and forth on the "captain's walk" watching for boats cannot be so well prepared to give her husband a good reception as woman who

is busy at her housekeeping and homemaking and who only now and then turns a longing eye seaward.

We must watch for opportunities to serve.

Part of our work is to help keep one another spiritually awake, as fellow members of the body of Christ so to serve one another.

Important part of our task while watchfully waiting for Christ's second coming is mission work. We are to be more than doorkeepers in the house of our Lord; we are His ambassadors. Cp. January emphasis of planned parish program.

At this time of our country's "operation deepfreeze," undertaken in conjunction with the International Geophysical Year, we of the church must be engaged in a spiritual "operation deepfreeze," a missionary operation, in the cold and frozen wastes "at the bottom of the world" — staking out claims for the King of kings!

### III. *The outcome of our watchfulness*

Today's collect looks forward to the fulfillment of all of Christ's promises to us at His last epiphany: "make us coheirs with the King of His glory, and bring us to the enjoyment of the same." On that day we watchful Christians shall come into our inheritance.

"Blessed is he that watcheth!" Rev. 16:15.

Fairview Park, Ohio

BERTWIN L. FREY

## THEOLOGICAL OBSERVER

### THE LUTHERAN CHURCH IN THE EAST ZONE

At the recent assembly of the Lutheran World Federation the Lutherisches Verlagshaus of Berlin distributed complimentary copies of *Die Evangelisch-Lutherische Kirchenzeitung*, prepared particularly for the meetings in Minneapolis. This number contains numerous reports and discussions of the Lutheran World Federation. Of all the matters mentioned none perhaps is more intriguing than the opening sentence of a description of the Lutheran Church behind the iron curtain. It notes that the occupation of large sections of Eastern Germany, where the Lutheran Church is strong, by Russian forces was not a part of the military situation as determined by actual conquest at the time of Germany's surrender. If the original lines of partition had been retained, such notable places as Eisleben, Eisenach, Erfurt, Wittenberg, and the Wartburg would have remained under Western control. It is interesting to speculate how and why the lines were changed with the consent of the United States. One might entertain the suspicion that this was done in consequence of Roman Catholic pressure on our own State Department, sensitive as it is to the aspirations of the Roman hierarchy. Pastor Martin Niemoeller of World War II fame has remarked a number of times that the Roman Church has been using the partitioning of Germany for purposes of its own aggrandizement. The aim of pressuring for the inclusion of larger sections of Eastern Germany would obviously have been that of weakening the Lutheran Church by arranging for the subjection of 15,000,000 Lutherans to Communist oppression. However, in the counsels of God the exact opposite may yet happen. For it becomes increasingly evident that church life is particularly strong in the Eastern part of Germany. It may well be that by having to pass through the refining fires of persecution that portion of the Lutheran Church will become the source of renewed spiritual life in our church as a whole.

MARTIN H. SCHARLEMANN

### LOOKING BACK AT BILLY GRAHAM'S NEW YORK CAMPAIGN

*Life* counted them! There were only 65,000, instead of the 200,000 that supporters of Billy Graham claimed were in attendance at his last rally in New York City. This sizable discrepancy is one of the disturbing features of the Graham crusade. Men who have observed the methods of some of the leaders of the Graham organization have

been disturbed by their failure to keep in mind that their task is a spiritual one.

A word is in order at this point on the evangelist and his crusade, particularly since he had occasion to address the convention of the Atlantic District of our Synod last summer. Everyone there was greatly impressed by his sincerity and personal humility. Yet one can hardly avoid uttering two cautions. In the first instance (and this is based on personal observation and attendance at some rallies in New York) Billy Graham in his preaching very rarely proclaims the "good news." The individual hearer is usually led to believe that the forgiveness of sins is a conditional gift. The New Testament, of course, indicates that there is no "if" or "but" connected with this forgiveness. The Lamb of God has taken away the sins of the world, and this includes everyone. Forgiveness is there for the taking. To be sure, the New Testament occasionally uses the imperatives, "Repent! Believe!" However, these are evangelical imperatives. They were not intended to be an appeal to the human will as though it were capable of making a decision for Christ. The invitations extended in Madison Square Garden appealed to the individual in such a way as to suggest that he could "with his own reason and strength believe in Jesus Christ and come to Him."

In the second instance, there was in the crusade no evidence whatsoever that the evangelist understood the nature of the church as it is described in the New Testament. This, of course, is somewhat related to the normal Baptist view of the Sacraments. Even apart from this circumstance the listener in Madison Square Garden could in no way get even a brief glimpse of that people of God with which, as a group, God identifies Himself in His eternal purposes.

These are serious deficiencies. They need special mention because we hear men saying that Graham's theology is almost Lutheran. It is very definitely not!

MARTIN H. SCHARLEMANN

#### RUDOLF BULTMANN: A CONTEMPORARY CHALLENGE TO THE ROMAN CATHOLIC THEOLOGIAN

The *Catholic Biblical Quarterly* (July 1957), under this heading, presents Bultmann's "demythologizing" as a challenge to Roman Catholic theology. Describing it as "an attempted escape from complete skepticism," the writer, a Jesuit, finds in it much to praise. In the final paragraph he sums up his appreciation of Bultmann's method in the following words: "The work of Rudolf Bultmann is not only admirable for its testimony to the renewed vitality of German

Protestant thought. It is, in many of its aspects, a valuable contribution to Catholic Scripture studies in the middle of the twentieth century." But he criticizes Bultmann's conclusions: "It is quite obvious that most of Bultmann's contentions are inadmissible from the Catholic point of view. His conception of a demythologized kerygma effectively cuts all links between 1957 and the years of Jesus' life upon earth, and *ipso facto* evacuates the message of salvation. As G. Casalis has remarked, 'For Herr Bultmann, salvation is not the event of the year 30, but a change in man's understanding of himself.' And Helmut Thielicke, who has contributed an essay to the volume *Kerygma and Myth*, points out that it is the change in my way of understanding myself and not the birth of a Child of Bethlehem two thousand years ago which is denoted by the phrase 'the Word became flesh.' Finally, with Père Benoit, we must ask as Catholics whether God and the created world are so incompatible that every statement which describes the relations between them must be regarded as a myth. 'To resolve the problem in a manner which is certainly not that of the NT authors, either Paul or John, is to expose oneself to misinterpret their writings. More, it is to expose oneself to the danger of falsifying Christianity itself.'"

JOHN THEODORE MUELLER

#### NEW TESTAMENT AND MYTH, THE EXISTENTIAL APPROACH TO CHRISTIANITY

Under this heading Maria Fuerth Sulzbach, a student of Bultmann, in *Religion in Life* (Autumn 1957) presents an able analysis and criticism of the existential approach to Christianity. In passing, she states that "Tillich's Christology is not biblical." But while she admits that "religious consciousness requires mythological language," she insists also that "*Heilsgeschichte* which is 'liberated' from factual history is no longer Christian *Heilsgeschichte*." Again: "The obstacle confronting modern man is not the mythological elements in New Testament Christology (modern man often makes use of symbolic language), but rather the acceptance of the revelation itself, which is as much of a *scandalon* for modern man as it was for his ancestors." In conclusion she writes: "The gospel would still be the stumbling block, the *scandalon* it has always been, even if it were possible to remove all mythological language. For it is not the mythological language but the Gospel testimony, 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life,' which will always be the *scandalon*. No amount of cutting loose from the foundation of the

New Testament can change this. In fact, if theology tries to do this, it declines, as C. H. Dodd says, into insignificance, 'and has in fact nothing to say to the world which the world may not learn elsewhere.'" Very true also is her statement preceding the final paragraph: "... the mythological constituents of New Testament Christology are not cosmological statements but affirmations of faith concerning the Lordship of Christ as conferred on him by God. As Karl Barth points out . . . , the Gospels have never been affected by a changing cosmology or world-picture."

JOHN THEODORE MUELLER

#### BRIEF ITEMS FROM NATIONAL LUTHERAN COUNCIL

*Minneapolis.*—Leaders of the Lutheran World Federation were unanimous in the opinion that its third assembly here more than exceeded their fondest hopes for the 11-day international church congress.

They also predicted that the assembly—which opened with an evening worship on August 15 attended by more than 10,000 and closed with an afternoon festival service on August 25 that attracted more than 100,000—will strengthen world Lutheranism.

Dr. Carl E. Lund-Quist of Geneva, Switzerland, executive secretary of the LWF, said the assembly "more than fulfilled my expectations in every respect."

Dr. Franklin Clark Fry of New York, new president of the federation, said, "Our hosts in Minnesota provided a physical setting and an atmosphere of friendliness that were bound to lead to good results, and they did."

Bishop Hanns Lilje of Hannover, Germany, retiring LWF president, said the assembly "even surpassed our expectations" in many cases. He referred to the high attendance at the various sessions and to "the power of cohesion" within the assembly.

"The assembly will help in a considerable way to strengthen the sense of unity among Lutherans," he added, "and will help Lutheran congregations to realize their duties as over against the world."

Dr. Fry provided a capsule summary of the federation's history when he said that "at Lund we learned to march together, at Hannover we learned to worship together, at Minneapolis we learned to think together."

The third assembly at Minneapolis, he added, represented "a kind of coming of age for the LWF."

The LWF's first assembly in Lund, Sweden, in 1947, he pointed out,



was a time for renewal of acquaintances and, in some cases, reconciliation of former enemies.

At its second assembly in Hannover, Germany, in 1952, the LWF "began to find itself" and adopted a more effective organization in place of scattered activities that had been carried on prior to that time, he said.

"Here in Minneapolis," he added, "all phases of the worldwide Lutheran work and fellowship were advanced and co-ordinated."

Dr. Lund-Quist said the assembly gave the LWF "much more solid backing and support for its total program" and represented a major advance in doctrinal and inner unity.

One effect of the assembly, he said, was to build strong support and understanding among many members of The Lutheran Church—Missouri Synod. The Missouri Synod is not a member of the LWF but sent 15 official and many unofficial visitors to the assembly.

For the overseas delegates the assembly was an experience which will give them new ideas about American church life and a new conception of American friendliness, Dr. Lund-Quist said.

For American Lutherans, he added, the concluding festival service brought them to a consciousness of their worldwide responsibility and a sense of common strength not tested before.

*Minneapolis.*—The Lutheran World Federation's new executive committee has approved plans to explore the "practical possibility" of setting up a Confessional Research Institute for the study of Roman Catholic theology.

At a two-day meeting here, following the close of the LWF's third assembly, the committee authorized the federation's department of theology to engage a research fellow to study the feasibility of the project.

He will be assisted by a special advisory committee of outstanding theologians, consisting of:

Dr. Kristen Ejner Skydsgaard, professor of dogmatic theology at the University of Copenhagen and head of the Danish Ecumenical Institute. He is a member of the Church of Denmark.

Dr. Peter Brunner, professor of systematic theology at the University of Heidelberg and a member of the LWF's Commission on Theology and the Evangelical Lutheran Church of Hannover, Germany.

Bishop Hermann Dietzfelbinger, head of the Evangelical Lutheran Church of Bavaria, Germany.

Results of the survey will be presented to the executive committee at its next meeting, which will be held in Strasbourg, France,

Oct. 26—30, 1958, at the invitation of the Lutheran Church of Alsace-Lorraine. At that time a decision will be made on whether or not the proposed project should be initiated.

BRIEF ITEMS FROM "RELIGIOUS NEWS SERVICE"

*St. Louis, Mo.*—A budget of \$16,000,000 for The Lutheran Church—Missouri Synod for the 1958—59 fiscal year was adopted by a conference of denominational leaders here. The 1957—58 budget was \$14,200,000.

Some 700 representatives of the synod's 32 North American Districts attended the conference.

Largest allocations were made for education and missions. A total of \$6,680,538 was designated for various phases of the synod's educational work. Missions in the United States, Canada, and foreign countries will get \$6,241,103.

The rest of the budget will go for administration, standing and special committees, social welfare and pensions.

*Toronto.*—"Mission by fission" was accomplished here when Redeemer Lutheran Church split its ten-year-old congregation of 400 four ways instead of attempting to enlarge the church.

Members moved into three new missions on the eastern, western, and northwestern edges of the city. Only those within easy reach of Redeemer Church will continue to worship there.

Heretofore people came from all over Toronto to attend Redeemer.

The Rev. Albert Jacobi, president of the Evangelical Lutheran Synod of Canada, preached in a service of "Godspeed" to the departing members.

The splitup is believed to be the first such action in the history of the United Lutheran Church in America.

*Chicago.*—The Lutheran Church—Missouri Synod may reconsider its decision not to join the Lutheran World Federation.

Dr. Carl E. Lund-Quist, federation executive secretary, said this was indicated at a meeting here attended by representatives of the synod and the LWF.

He said the synod's unity committee will re-examine its stand opposing LWF membership.

"The Missouri Synod representatives spoke very positively of the results of the recent LWF assembly in Minneapolis," Dr. Lund-Quist said.

One reason the Missouri Synod has stayed outside the LWF is its feeling that the federation has taken on some functions of a church.

Missouri Synod representatives were told here that the LWF Commission on Theology will study the bases and functions of a federation during the coming five-year period and that the synod will be invited to take part.

A resolution adopted by the LWF assembly urging the Missouri Synod to reconsider the action on LWF membership was presented to the synod representatives here by Dr. Lund-Quist and Dr. Franklin Fry of New York, new LWF president.

Representing the Missouri Synod at the meeting were Dr. John W. Behnken, St. Louis, Mo., President; Dr. Arnold H. Grumm, St. Louis, First Vice-President; Dr. Alfred Fuerbringer, president of Concordia Seminary, St. Louis; and Dr. W. A. Baepler, president of Concordia Seminary, Springfield, Ill.

It was a "friendly" meeting, Dr. Lund-Quist said.

*Chicago.*—Representatives of four Lutheran denominations planning to merge reported progress here on the organizational structure of the proposed new 3,000,000-member Church.

The merging groups are the 2,300,000-member United Lutheran Church in America; the 536,000-member Augustana Lutheran Church; the 35,000-member Finnish Evangelical Lutheran Church; and the 20,000-member American Evangelical Lutheran Church.

A Joint Commission on Lutheran Unity, at three-day sessions here, authorized the creation of a new pension program for the 6,000 pastors of the merged church after hearing a report by a committee. Other committees reporting included those on powers and functions of officers and an executive body of the new church, foreign missions, American missions, geographical boundaries of constituent synods, doctrine and living tradition, a judiciary and parish education.

The Rev. Dr. Malvin H. Lundeen of La Grange, Ill., commission chairman, said the commissioners are reaching a "meeting of minds" on the patterns of organizations, and the merger negotiations are "moving along on schedule."

Dr. Lundeen said he doubted, however, that the new church would come into being before 1961. He is vice-president of the Augustana Church.

*Madison, Wis.*—Nearly one fifth of the alcoholics committed to the nation's mental institutions and general hospitals have been diagnosed as having permanent injury to the brain from alcohol, an official of the National Woman's Christian Temperance Union said here.

Mrs. Fred J. Tooze of Portland, Oreg., national corresponding secre-

tary, said her statement was based on generally unpublished national public health statistics.

She spoke at an executive committee meeting preceding the union's 83d annual convention.

"Statistics compiled by the National Institute of Mental Health," Mrs. Tooze said, "show that of the 139,608 alcoholics committed to civilian mental institutions in 1953, 1954, and 1955, a total of 24,188 were diagnosed as having chronic brain syndrome (permanent brain damage resulting from alcohol)."

"Another 38,202 or more than 27 per cent of the alcoholics committed were diagnosed in medical terms as with acute brain syndrome which the American Psychiatric Association says included hallucinations, delusions, and behavior disturbances."

The others among the 139,608 alcoholics, Mrs. Tooze said, were diagnosed as having "personality disorder or alcoholism addiction."

She said the statistics were significant in the following ways:

"They settle on the basis of competent medical authority the long-standing controversy over whether alcoholic beverage can damage the brain, by showing that it does and that the damage is permanent.

"They show that the country's short supply of mental institutions are being increasingly overcrowded by persons maimed or disabled by drink.

"They demonstrate that the problem of alcoholism, under unrestricted drink promotion and sales, far exceeds that of opium, heroin, or other narcotic drug addiction in our country.

"They reveal the unsoundness of any idea or ideology that 'moderation in drinking' is the solution of the alcohol problem, since each of the 139,608 persons committed obviously started out with the idea of drinking moderately."

## BOOK REVIEW

*All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.*

**THE EARLY CHURCH: STUDIES IN EARLY CHRISTIAN HISTORY AND THEOLOGY.** By Oscar Cullmann; trans. A. J. B. Higgins and S. Godman. Philadelphia: The Westminster Press, 1956. xii and 217 pages. Cloth. \$4.50.

**THE STATE IN THE NEW TESTAMENT.** By Oscar Cullmann. New York: Charles Scribner's Sons, 1956. xi and 123 pages. Cloth. \$2.50.

**DIE TRADITION ALS EXEGETISCHES, HISTORISCHES UND THEOLOGISCHES PROBLEM.** By Oscar Cullmann, translated from the French by Pierre Schönensberger. Zurich: Zwingli-Verlag, 1954. 56 pages. Paper. Sw. Fr. 5.00.

The ten papers in the first volume were originally published in French and German over roughly a decade, from 1945 to 1953/54. In his preface, Cullmann insists that he adheres "unreservedly to the historical-philological method as the foundation of all interpretation of the oldest Christian documents," while as resolutely rejecting, precisely for scientific reasons, "the theological preconceptions of a modernizing interpretation" which "seek either to strip off as a mere external garment or forcedly to reinterpret the very thing which is *central* to the faith of the first Christians." The conclusion to which he always returns, he says, is the same, "namely that the real centre of early Christian faith and thought is *redemptive history* (*Heilsgeschichte*)" (pp. xi—xii). The papers themselves are a scintillating sampler of Cullmann's wide-ranging interests: "The Necessity and Function of Higher Criticism"; "The Origin of Christmas"; "The Plurality of the Gospels as a Theological Problem in Antiquity: A Study in the History of Dogma"; "The Tradition: The Exegetical, Historical, and Theological Problem"; "The Kingship of Christ and the Church in the New Testament"; "The Return of Christ: The New Testament Hope"; "The Proleptic Deliverance of the Body According to the New Testament"; "Ο ΟΠΙΣΘ ΜΟΥ ΕΡΧΟΜΕΝΟΣ"; "Samaria and the Origins of the Christian Mission: Who Are the ΑΛΛΟΙ of John 4:38?"; and "Early Christianity and Civilization." Here is obviously not only something, but a great deal, for everybody. Even where the reader dissents, he is moved to paraphrase Cullmann's own words about Karl Barth's *Römerbrief* on page 16 of this volume: "Cullmann must always be remembered with gratitude for having raised the problems in this miscellany — whatever reserves some of us may have about its contents."

The relationship of church and state is a favorite theme with Cullmann, and his espousal of the interpretation of ἐξουσία in Romans 13 as referring simultaneously to the state and to angelic "powers" is well-known.

In the second volume he gives the problem full-dress treatment as a complex issue of fundamental and perennial importance which is "actually posed and solved by the New Testament" (p. 3). Our Lord, Cullmann holds, "was condemned to death on the cross by the Romans as a Zealot" (pp. 11, 12), but it is precisely His attitude toward the Zealots which exhibits the basic New Testament duality that regards the state as only a "provisional" institution, even while accepting it and renouncing radically every attempt to overthrow it. "On the one hand, the State is nothing final. On the other, it has the right to demand what is necessary to its existence—but no more" (p. 37). In St. Paul we also find two sets of passages that we must harmonize in our interpretation: Rom. 13:1 ff. on the one hand, and 1 Cor. 6:1 ff. and 2:8 on the other. When we do so, St. Paul's doctrine "coincides astonishingly with Jesus' conception of the state" (p. 64), but his injection of angelic powers in all three passages adds a new theological depth. The lack of complexity in the attitude of the Johannine Apocalypse to the state arises from the situation "where the State demands what is God's, where it frees itself from the 'order' and becomes a satanic power" (p. 72). Yet "because the Christian never renounces the State as an institution, he will always pray for it" (p. 85), as 1 Tim. 2:1, 2 enjoins. When the church is faithful to the fundamental eschatological attitude of the New Testament, namely, "that the present time is already fulfillment, but not yet consummation" (p. 91), and when the state knows its limits, the two can coexist peacefully and fruitfully. An excursus—in the form of an article that appeared in *Theologische Zeitschrift* for 1954, translated into English—reviews recent discussions of the ἐξουσία in Rom. 13:1.

The third title is the German version of one of the essays in the first volume. It is in substance Cullmann's rebuttal of the persistently recurring argument that Roman Catholic scholars have leveled at his *Peter*, namely, that the Sacred Scriptures, as a collection of books, are inadequate to make real to us in the present the divine revelation given to the apostles. Cullmann concedes that the New Testament knows a tradition which the apostles transmit but rejects an explanatory tradition of the rabbinical type. He finds the New Testament designating the exalted *Kyrios* as working through the apostolic tradition of His words and works, sees in the concept of apostleship as a unique phenomenon a criterion for differentiating apostolic and postapostolic tradition, and holds that the church's fixing of the canon involves a distinction between the two types of tradition and a normative superordination of the apostolic tradition.

ARTHUR CARL PIEPKORN

*THE GOSPEL JESUS PREACHED.* By S. MacLean Gilmour. Philadelphia: Westminster Press, 1957. 238 pages. Cloth. \$3.75.

This work aims "to mediate an understanding of Jesus' message, as reverent scholarship has enabled us to recover it, to adults almost uninstructed in critical procedure." The author is a former professor of the

New Testament at Queen's University, Kingston, Ontario, and the English translator of Hans Windisch's *The Meaning of the Sermon on the Mount*.

The historical method used by the author is to proceed almost immediately to the Synoptic Gospels as the "early, extensive, and reliable documents for the Gospel Jesus preached." Then follow summary chapters on the kingdom of God, the Gospel and Jewish legalism, Jesus' ethic and its relevance, and Jesus' words about Himself.

Gilmour applies all the conclusions of modern form criticism to the Gospels and finds in them legends, anti-Semitism, importations, prophecies *ex eventu*, etc. But the author is primarily interested in the Jesus of history and His ethical preaching. Although in his final theological chapter he admits that "all that the historical method can do is to confirm a few of the salient facts of the Gospel narrative" (p. 211) and that "Teacher" and "Master" are too narrow categories for Jesus, the facts of the Gospel narrative that mean most for the author are apparently just these categories. "I see in his [Jesus'] teaching the full flower of the Hebrew prophetic tradition in its purest form" (p. 210). We grant the helpfulness of much of this historical criticism, but if this is the Gospel that Jesus preached, then the old liberal dichotomy between Jesus and Paul was correct.

HENRY W. REIMANN

*CRISIS IN COMMUNICATION: A CHRISTIAN EXAMINATION OF THE MASS MEDIA.* By Malcolm Boyd. Garden City: Doubleday and Company, 1957. 115 pages. Cloth. \$2.95.

An advertising and television executive becomes an Episcopal priest, and in this volume seeks to bring a Christian judgment upon literature and journalism, radio and television, as bearers of the Christian message. He is highly critical of "explicit Christian communication" in television and the motion picture, is pessimistic of the penetration to the audience of even the highly skilled and artistically presented religious drama, and attacks the sentimentality and docetism of popular presentations of Christian themes. He defends the "implicit Christian communication" of much literature which honestly sets forth the human situation without expressing the whole message. He reviews some of the European efforts at rendering the church meaningful to society, such as the house church, the Iona movement, and the Zoe movement. The book closes with a "Litany for Christian Communication" and a bibliography. The theology of the book has Anglican emphases. The methodology of the book is not thetical, and its judgments are not too sweeping, which is a strength as well as a handicap.

RICHARD R. CAEMMERER

*SEVENTH-DAY ADVENTISM AND MORMONISM.* By K. N. Ross. London: S. P. C. K., 1956. 12 pages. Paper. 9d.

An effective, if brief, critique of two American cults from the standpoint of a Church of England theologian.

ARTHUR CARL PIEPKORN

*APOSTLESHIP.* By Karl Heinrich Rengstorf, translated from the German by J. R. Coates. London: Adam and Charles Black, 1952. xii and 76 pages. Cloth. 7/6.

Sixth of the *Manuals from Kittel*, that is, from the *Theologisches Wörterbuch zum Neuen Testament*, this little volume makes available to persons who cannot read German, Rengstorf's learned and somewhat controversial article on ἀπόστολος and related terms, with additional notes and references to English theological literature.

ARTHUR CARL PIEPKORN

*MOBILIZING COMMUNITY RESOURCES FOR YOUTH.* By Paul Bowman, Robert DeHaan, John Kough, and Gordon Liddle, ed. Robert J. Havinghurst. Chicago: University of Chicago Press, 1956. 138 pages. Paper. \$2.50.

This is the third progress report on the work of the Community Youth Development Program. Through an extensive ten-year study, the researchers are attempting to determine whether a community can identify both potentially maladjusted and potentially talented children in the early elementary grades. Having screened out the two groups, can the average community recruit capable volunteers to improve significantly the mental health of the first group and aid in the development of the gifted children? After summarizing the work of the first two years the authors give a detailed analysis of the third and fourth years. Although no results are yet available, the alert reader will sense many specific implications for school and community.

DAVID S. SCHULLER

*THE NEW TESTAMENT BACKGROUND: SELECTED DOCUMENTS.*

By C. K. Barrett. New York: The Macmillan Company, 1957. xxiv + 276 pages. Cloth. \$3.50.

This book is an admirably concise introduction to the various kinds of sources documenting the New Testament world, under the following chapter headings: The Roman Empire, The Papyri, Inscriptions, The Philosophers, The Hermetic Literature, Mystery Religions, Jewish History, Rabbinic Literature and Rabbinic Judaism, Philo, Josephus, The Septuagint, Apocalyptic, and an appendix with extracts from the Dead Sea Scrolls. In each chapter Barrett gives his readers a kind of snapshot of the New Testament world by means of a skillful arrangement of translated extracts from contemporary or near-contemporary documents. Terse annotations enrich the presentation.

The chapter entitled "Papyri" is a fair sample. Brief introductory paragraphs sketch the importance of papyrological discoveries and mention some significant publications in this area. There follows a fascinating excerpt from Pliny's *Natural History* on the manufacture of papyrus. The form and style of letter writing in the papyri are then illustrated. The scope of Christianity's conflict with magic and superstition becomes



clear from the magical papyri. Further documents illustrate social and economic conditions, including marriage contracts, wills, and even the contents of a traveler's suitcase.

Not everyone will share the author's view that Rev. 17:12-17 attests the belief in a Nero Redivivus, or that the Book of Daniel is pseudonymous. Some will feel that documentation of the Jewish-Gentile problem is rather weighted in favor of the former. But no reader of this book will fail to read the New Testament with new understanding and fresh insight.

FREDERICK W. DANKER

*RHETORIC IN GRECO-ROMAN EDUCATION.* By Donald Clark.  
New York: Columbia University Press, 1957. xii + 285 pages.  
Cloth. \$4.50.

Clark did not write this book *sibi et musis* but as a practical demonstration of the value of ancient rhetoric for modern education. With the emphasis that preaching receives in the theological curriculum and in church life this volume deserves reading by teachers of speech and homiletics. Clark demolishes the validity of Cato's dictum *tene rem, verba sequuntur* that dominates much of modern speech training. At no age in Western culture since the discovery of rhetoric has oratory been at so low a level as at the present. Certainly the system that produced Augustine and Jerome, Lactantius and Tertullian, among others, deserves careful examination today.

One or two minor points may be mentioned. On page 130 a footnote might be added showing that Aristotle borrowed the ending of his *Rhetoric* from the ending of Lysias XII. Lane Cooper's editions of Aristotle's writings and Hackforth's edition of Plato's *Phaedrus* should be included in the bibliography. It was surprising to find no mention of R. Volkmann's *Rhetorik der Griechen und Römer*.

The book suggests two further lines of inquiry that might well be carried on by Christian scholars. The first is the influence of ancient rhetoric on early Christian apologetical writings (Tertullian's *De carne Christi*, for example, is in form a *suasoria*). The second is the place of rhetoric in the history of education in the Reformation. For either of these studies Clark's book will be a valuable introduction.

EDGAR KRENTZ

*CHRIST THE CONQUEROR: IDEAS OF CONFLICT AND VICTORY IN THE NEW TESTAMENT.* By Ragnar Leivestad. New York: The Macmillan Company, 1954. xii and 320 pages. Cloth. \$5.00.

The issue to which the Norwegian Lutheran exegete Leivestad here addresses himself has become increasingly live during the past five decades. His object is to furnish an exegetical-analytical evaluation of a broad complex of motives in the New Testament which he calls variously conflict-and-victory, dramatic-mythical, and "antagonistic" (designating all aspects of conflict) and "dynamistic" (describing our Lord's exorcistic

activity). Leivestad includes other motives only as they appear to him to be part of the conflict-motif complex; a case in point is the juridical-forensic elements in the Fourth Gospel and in Romans 5—8, where the metaphor is that of a cosmic trial. The bulk of the book consists of a diligent exegetical examination of the relevant passages and a subsequent analytic survey of the "antagonistic" ideas. The link that holds everything together is the single Person of the striving and conquering Christ, in whom God's self-sacrificing love, by bearing the sin and sorrow and pain of the world, renders evil impotent. Leivestad has the literature—including the Scandinavian—well in hand. The book is not easy to read, and this reviewer felt himself not infrequently constrained to choose other options than Leivestad's, but the over-all importance of this scholarly treatment of an involved but intensely significant issue cannot be gainsaid.

ARTHUR CARL PIEPKORN

**BIBLICAL ARCHAEOLOGY.** By G. Ernest Wright. Philadelphia: The Westminster Press, 1957. 288 pages. Cloth. \$15.00.

It is difficult to overpraise this magnificent volume. In spite of new discoveries and changes in scholarly climate, it is not likely to lose its value for many years to come. Its many excellent illustrations and maps make it comparable to many Biblical atlases presently on the market. Many materials have been gathered from the best scholarly sources and presented in a popular way. Footnotes and bibliographies generally point the reader to publications that are quite readily accessible. Illustrations usually appear on the page on which they are discussed.

The author, a student of William Foxwell Albright (whose massive influence is apparent throughout the work), has already established a solid reputation for himself by his contributions to both the archaeological and the theological fields. Both interests and capabilities are brought to bear upon this *magnum opus*. The author disavows the intention of writing a Biblical history, and while it certainly is no "history" as specialists might define that term, this work will almost have to be regarded as more than a mere "supplement thereto," especially in view of the dearth of solid Biblical histories in English.

Very significant is the author's emphasis on the purpose of this discipline: "The primary purpose of Biblical archaeology is not to 'prove' but to discover. The vast majority of the 'finds' neither prove nor disprove; they fill in the background and give the setting for the story. It is unfortunate that this desire to 'prove' the Bible has vitiated so many works which are available to the average reader. The evidence has been misused, and the inferences drawn from it are so often misleading, mistaken, or half true. Our ultimate aim must not be 'proof,' but truth" (p. 27).

While in general Wright lends little support to Fundamentalists, by

any other standard he is very cautious and conservative, as becomes readily apparent, for example, in his treatment of the Exodus and Conquest. He takes "archaeology" in both the narrow sense (excavations, topography, stratigraphy, etc.) and the broad sense (the personal life, habits, dress, etc., of Bible times). Chapter VII, "The Manner of Israel and the Manner of Canaan," contains an excellent comparative treatment of Israelite and pagan theology, such as is not often found in manuals of this sort. The vivid and thorough discussion of Solomon's temple in Chapter VIII will fascinate all readers.

Although the book seems a bit costly, even in these days of inflation, there is no doubt that it is worth the price. Slightly more complete indexes would have enhanced its usefulness. We spied two printer's errors: "arge" (for "large," p. 89); and "759" (instead of "597," p. 176).

HORACE HUMMEL

*SHECHEM: A TRADITIO-HISTORICAL INVESTIGATION.* By Eduard Nielsen. Copenhagen: G. E. C. Gad, 1955. 384 pages. Paper. 30 Dan. Kr.

One of the newest approaches to Old Testament studies is known as *traditionsgeschichtlich*. Because of its novelty it is still too early to attempt any comprehensive appraisal of its methodology. The present study is a major contribution to our understanding of its disciplines, for which reason alone it should be recommended. Many more like it are needed. It is already apparent, however, that *Traditionsgeschichte* regards itself as somewhat the heir of all that is good in previous approaches, in addition to its new attempts to discern the historical pattern of the development of the Old Testament traditions. Its rejection of the mechanical and atomistic approach of older literary critics is apparent in this study, as well as its extensive use of the results of archaeology, form criticism, textual criticism (especially of the Septuagint and Peshitta), religio-history, and other disciplines.

Aside from its methodological interest, the importance of this investigation will be evident as soon as one recalls the prominent role which Shechem plays in many Biblical narratives (e.g., as Abimelech's capital, Jeroboam's first capital, focus of the Samaritan schism, a city of refuge, etc.). The February 1957 issue of the *Biblical Archaeologist* (Vol. XX, No. 1), is devoted entirely to Shechem and might be recommended as introductory reading to the volume under review. The results of G. Ernest Wright's dig at Tell Balata (as the mound of ancient Shechem is called today) during the summer of 1957 will also be awaited with great interest for whatever light it will shed on many problems which still remain unsolved.

Most of this work is a detailed and painstaking commentary on all the Shechem narratives in the Old Testament. Part Two compares Shechem with its "rivals," Gilgal, Bethel, Shiloh, Jerusalem, and Sinai. Building

on the researches of Alt, Noth, Von Rad, and many others, Nielsen believes that he can demonstrate a migration of Shechemite traditions and ideology via Shiloh to Jerusalem, mediated especially by the Deuteronomists. His excursions on the etymology of *berith* (pp. 110 ff.) and of "Levites" (pp. 264 ff.) will probably be of interest to most readers.

Of course, Nielsen's book will not be the last word on the subject. The author himself states: "We cannot deny the hypothetical character of these considerations. But the Old Testament material is so scanty with regard to the origin of the Israelite people that working hypotheses must play a considerable role in a discussion of the subject" (p. 130).

The English style of the Danish author does not make for easy reading. We also noticed the following typographical errors: "correctex pression" (p. 71, n. 4), "etablished" (p. 117), "hovewer" (p. 129, n. 2), "coalescence" (p. 134), "unfavouarble" (p. 283), and "reminiscenses" (p. 313).

HORACE HUMMEL

*A SURVEY OF THE OLD TESTAMENT.* By W. W. Sloan. Nashville: Abingdon Press, 1957. 334 pages. Cloth. \$3.50.

Sloan presents the results of what he terms "investigative" Old Testament scholarship in what is designed as a college-level textbook for Old Testament study. He operates with three related assumptions: 1. The Old Testament contains the results of Israel's attempts to discover God; these were recorded and later accepted as canonical by the Jewish community. 2. As Israel discovered more about God from His treatment of them and from their contacts with other cultures, their concepts of Him and His will became increasingly more refined; hence one can "trace the development of ideas from primitive concepts to those held by Jesus." 3. "God always achieves His ends by natural means," but the Israelites did not always realize this and so described natural events as if they were miraculous. Sloan holds that these assumptions, if applied systematically, will erase the major difficulties of Old Testament study normally met by the college student. Thus, for example, Gen. 1—9:11 contains parables that express a truth about God that someone discovered and handed down to others; Genesis 22 was written out of Abraham's realization that God does not want men to show their loyalty to Him by human sacrifice.

Sloan's clear, concise, humorous style makes this book very readable. It will probably be used widely as a college text. For this reason pastors should read this book. It cannot be recommended for laymen.

HOLLAND JONES

*THE FAITH OF ISRAEL: ASPECTS OF OLD TESTAMENT THOUGHT.* By H. H. Rowley. Philadelphia: The Westminster Press, 1956. 220 pages. Cloth. \$3.50.

Another volume by that master of popularization and champion of the *via media*, H. H. Rowley! This one presents to the public his Sprunt Lectures at Union Theological Seminary, Richmond, Va., in 1955, in

which he discusses some major topics of Old Testament theology: the means of revelation, theology proper, anthropology, ethics, and eschatology.

The presentation seems to betray evidences of the haste in preparation for which Rowley asks to be excused in his preface (pp. 9, 10). Certainly, a full understanding and sound evaluation of the issues and viewpoints expressed will entail far more extensive reading than merely this volume. Fortunately, however, extensive footnotes are given (buttressed by excellent indexes); herein lies probably the book's greatest value both to the specialist and to the novice who may be stimulated to dig deeper. Otherwise the work is a fine introduction to the world and thought of the Old Testament and will prove helpful to the pastor or layman who does not quite know what to make of many portions of the first three fourths of the Bible.

HORACE HUMMEL

*CAN WE TRUST BIBLE HISTORY?* By Albertus Pieters. Grand Rapids, Mich.: Society for Reformed Publications, 1954. 119 pages. Cloth. \$1.50.

The author of this apologetic is an octogenarian professor emeritus of Western Theological Seminary, Holland, Mich. The main argument of the book is this: If some of the miracles are viewed as God working through natural events, if modern archaeological discoveries confirm many Biblical details, and if the presence of the church can be accounted for only on the basis of the Biblical evidence, the Bible contains neither myths nor legends. Despite the author's intentions not to enter the realm of doctrine and faith, there is sometimes a leap into the latter.

Pieters is no literalist; in the discussion of the Genesis "day" he will have no 24-hour periods, and he does not regard the Darwinian theory as in itself inconsistent with the Christian faith. Nor will he say that, viewed historically, the Bible has no mistakes in it, although his over-all conclusion is that as a whole the history of the Bible is real and reliable history.

No doubt there is a place for this book in our post-Bultmann era. But the question remains for this reviewer whether such a book is really needed for the pious layman. Certainly a more detailed book is needed for university graduates and for the clergy.

HENRY W. REIMANN

*CHRIST AND HIS CHURCH.* By Anders Nygren, translated from the Swedish by Alan Carlsten. Philadelphia: The Westminster Press, 1956. 125 pages. Cloth. \$2.50.

Despite its small size Bishop Nygren reportedly regards this as one of his most important works. His concern is to "lay a solid theological foundation for the study of the unity of the Church" (p. 11) that will do justice to the insight that "ecclesiology and Christology condition one another" (p. 31). The church is an integral part of the Gospel of Christ. The authentic Messianic expectations that the Old Testament warrants have

been at once realized and transformed in the *Kyrios*, whose body is the church. "Christ, *the One*, makes the church one; those who have participation in Him comprise an indissoluble unity" (p. 110). This unity, he argues, is threatened by schism and, even more, by heresy; yet neither can destroy the unity that the church has in Christ. Hence Bishop Nygren concludes: "We must accustom ourselves to think of the unity of the Church indicatively as well as imperatively. Only because the Church of Christ is already a unity does the ecumenical movement hold forth promise" (p. 120). Precisely because of their characteristic ecclesiology Synodical Conference Lutherans should find this book interesting.

ARTHUR CARL PIEPKORN

*ERRAND INTO THE WILDERNESS.* By Perry Miller. Cambridge, Mass.: Harvard University Press, 1956. xi and 244 pages. Cloth. \$4.75.

This collection of ten essays or "pieces," by one of the outstanding authorities of New England Puritanism, explores the problem of the purposes of the early migrations into this country. Miller emphasizes the theological motives that impelled both the Puritans and the Virginians. Of special value is the third essay, "The Marrow of Puritan Divinity," a well-documented 50-page account of the Covenant theology of Perkins, Ames, Preston, and others. Jonathan Edwards, as well as the earlier Thomas Hooker, is discussed rather thoroughly. Miller has written from a particular point of view, which he expresses (p. ix): "I have difficulty imagining that anyone can be a historian without realizing that history itself is part of the life of the mind; hence I have been compelled to insist that the mind of man is the basic factor in human history."

CARL S. MEYER

*BACH AND THE HEAVENLY CHOIR (DIE HEILIGSPRECHUNG DES JOHANN SEBASTIAN BACH).* By Johannes Rüber; trans. Maurice Michael. Cleveland: The World Publishing Company, 1957. 150 pages. Cloth. \$3.00.

Rüber's novel has evoked a variety of reactions. It is understandable that secular admirers of Bach find it a delightful piece of whimsy, with some genuinely moving descriptive passages. The story is admittedly slight. The period is vaguely twentieth century. Dom Severin, Basque abbot of a Benedictine monastery in Burgundy, is elected pope. An accomplished violinist and organist, he resolves during an illness to promote the canonization of Johann Sebastian Bach. To support his project he enlists the assistance of half a dozen Lutheran bishops of Germany, one of whom has a daughter. This slender plot is developed with all the skill of a Hollywood writer producing a Grade B horse-opera script. The sentimental thesis which underlies it seems to be *musica vincit omnia*, even confessional differences. Rüber's ignorance of both the Lutheran and the Roman Catholic Churches borders on the incredible; yet it is essential that a fantasy of this kind have every possible appearance of verisimilitude if it is to come off successfully

Michael's translation ranges from good to poor; "Shelley," for instance, regularly comes out as "Shelly," and the pope is made to say: "Because it was me." But Rüber obviously likes Bach.

ARTHUR CARL PIEPKORN

*LA DOCTRINE CHRETIENNE, MANUEL DE THEOLOGIE DOCTRINALE POUR PASTEURS, INSTITUTEURS ET FIDELES.* By John Theodore Mueller, trans. Marc Splingart. Paris: Editions des Missions Luthériennes, 1956. 720 pages. Cloth. Price not given.

It is a genuine pleasure to bring this publication to the notice of our readers. The venerable author of the original English text has lectured in systematic theology to ministerial students at Concordia Theological Seminary for more than thirty-five years. For more than twenty years his *Christian Dogmatics* has been used as a text in addition to the three-volume work of Francis Pieper, now also available in English. Mueller's compend is patterned after Pieper's.

The present French version is sponsored by the Pastoral Conference of the Synod of the Lutheran Free Church of France and Belgium. The translator's foreword states that the only Lutheran compend previously available in French was the dogmatics of the Danish Bishop Martensen, published in 1879.

In a preface prepared for the French edition the author presents a brief historical survey of various theological movements from Schleiermacher down to the present, including the products of Ritschl, Troeltsch, the Barthians, and the theologians of Lund. He goes on to assert: "It did not seem essential to the author to enter into controversy in this manual of doctrinal theology with the characteristic slants of modern theological liberalism. He wished above all to present positively the various doctrines of Holy Scripture and the Lutheran Symbols in their divergence from Romanism, Calvinism, and Unitarianism" (p. 21).

At the close of the book there is a brief general index and a very fragmentary index of Bible texts used.

Our French brethren gratefully acknowledge the generous financial assistance of The Lutheran Church—Missouri Synod and also the unstinting counsel and aid given by the author. HERBERT J. A. BOUMAN

*REINHOLD NIEBUHR: HIS RELIGIOUS, SOCIAL AND POLITICAL THOUGHT.* Edited by Charles W. Kegley and Robert W. Bretall. New York: The Macmillan Company, 1956. xiv and 486 pages. Cloth. \$6.50.

This is Volume II in the editors' *The Library of Living Theology*. Its method has been vindicated by its successful employment in the Schilpp series on living philosophers and by its earlier effective adaptation to theology in the case of Paul Tillich. Niebuhr leads off with an intellectual autobiography. Twenty interpretive and critical essays follow; the names

of the top-drawer authors are in themselves a tribute to the importance of their common subject. From men like Emil Brunner, Paul Tillich, John Bennett, Daniel Day Williams, and Alan Richardson, the list of theologians runs via Heidelberg's Karl Löwith, Gustave Weigel of the Society of Jesus, and Fundamentalist Edward John Carnell to Judaism's Abraham Heschel and Alexander J. Burnstein. Other provinces of learning upon which Niebuhr has impinged are represented by the historian Arthur Schlesinger, Jr., and the political scientist Kenneth Thompson. Without exception, these essays are careful, serious, and, granting the author's premises, just. Niebuhr has a little over twenty pages to reply to the interpretations and criticisms. Twenty-four pages are needed to list his writings down to 1956. This volume is a "must" for anyone who pretends to have an intelligent knowledge of contemporary theology.      ARTHUR CARL PIEPKORN

*EMIL BRUNNER'S CONCEPT OF REVELATION.* By Paul King Jewett. London: James Clarke and Company, 1954. xi and 190 pages. Cloth. 18/-.

*A NEW APOLOGETICS: AN ANALYSIS AND APPRAISAL OF THE ERISTIC THEOLOGY OF EMIL BRUNNER.* By P. G. Schrottenboer. Kampen: J. H. Kok, 1955. 224 pages. Paper. Dutch Guilders 5.90.

These two works have many points in common. Both hold their subject in high esteem; Jewett speaks of Brunner's work as "in the highest tradition of theological scholarship both for quality and quantity" and as reflecting in comparison to Barth much greater "versatility, amplitude and balance of thought" (p. 139); Schrottenboer calls Brunner "a dialectical theologian of the first rank" (p. 10). Both are conscientious efforts to understand and — where the authors can do so — to approve Emil Brunner's insights. Jewett has worked directly with Brunner in Switzerland; Schrottenboer has worked through some fifty major and minor works of Brunner in German (and, where translations were available, in English also) for his material. Both cover much of the same ground. Both authors have excellent minds and put them to good use. Both cautiously recognize the changes that have taken place in Brunner's thought between 1914 and the dates of writing.

Both authors are Calvinists of the orthodox-conservative type. Jewett's book is the first volume to be published by the Evangelical Theological Society; Schrottenboer leans heavily in his documentation on conservative Dutch Calvinist authorities. Both authors manage to misunderstand blessed Martin Luther. Both conclude with disavowals of Brunner's position. Jewett's index lacks completeness; Schrottenboer has none at all.

Jewett's analysis relates Brunner's concept of revelation, understood as "on the one hand, the original divine disclosure to man and, on the other, the final unveiling of God's glory in the regeneration of all things" (p. 1), first to history, then to faith, next to reason, and finally to the Bible. The



concluding critique inverts the last two categories. Jewett concludes that Brunner has failed to transcend the Orthodox-Liberal antithesis in the areas where he has attempted a synthesis; the critique of Brunner's concept of revelation versus reason ends: "We are not omniscient. But on Brunner's position it is not clear that we can know anything" (p. 185).

Schrotenboer addresses himself to the success that has attended Brunner's prosecution of what the latter has described as the "second" task of theology (the first being the construction of an existential Biblical theology). This "second" task Brunner—in his reluctance to use the "bad" word apologetics—for a while after 1929 called "eristics" (from the Greek ἐρίκειν), that is, the art of disputation, the *Auseinandersetzung* with contemporary thought. Schrotenboer reconstructs Brunner's epistemology (under which he subsumes Brunner's theology and his doctrine of revelation), anthropology, and "encyclopedia" (in the sense of the relation of theology to philosophy); thereupon Schrotenboer proceeds to delineate his subject's "eristics" and to exhibit it in action. The evaluation in the last chapter reviews the evidence and pronounces the verdict: "This much must, finally, be maintained: The guiding lines of thought in Brunner's theology are not to be harmonized with the revealed truth of God as it is found in the Scriptures" (p. 216).

ARTHUR CARL PIEPKORN

**THE THEOLOGY OF REINHOLD NIEBUHR.** By Hans Hofmann, translated from the German by Louise Pettibone Smith. New York: Charles Scribner's Sons, 1956. 269 pages. Cloth. \$3.95.

Part of the virtue of this analysis of Reinhold Niebuhr's theology is the fact that its author is Swiss-born and European-trained. Another part is the fact that the treatment is substantially chronological, so that we can see—through Hofmann's eyes—the development of Niebuhr's preoccupation with man and his problems through six major works from *Does Civilization Need Religion?* (1928) to the Gifford Lectures on *The Nature and Destiny of Man* (1941–43). Hofmann writes about Niebuhr and Niebuhr's prophetic theology with admiration and cordial sympathy. Niebuhr, Hofmann holds, was led, "over the course of the years, to see that the problem of man is not to be solved merely by knowledge, progress, improvement or evolution. Man's problem is sin." Niebuhr diagnosed the troubles of the modern world as radically involved in a vicious circle with "man's unique predicament which expresses itself as sin." Looking for an equally radical solution, Niebuhr "was brought to an appreciation of atonement and justification by faith" (p. 3). The book is the skillful documentation of this outline and of the way in which Niebuhr has interpreted—and reinterpreted—the traditional phraseology of the Sacred Scriptures and of the church; it exposes in the process both the strengths and, incidentally, the inadequacies of that reinterpretation.

ARTHUR CARL PIEPKORN

*PRAYERS OF KIERKEGAARD.* By Perry D. LeFevre. Chicago: University of Chicago Press, 1956. 245 pages. Cloth. \$3.50.

The University of Chicago's LeFevre has given the ninety-nine prayers in this collection pregnantly worded headings and divided them into four classifications: God the Father; God the Son; God the Holy Spirit; and "For Special Occasions." Here is all of Kierkegaard's passionate inwardness, the solitary man thanking the Father "when life becomes a darkened story," the sinner seeking the God of righteousness in the confession of sins, the yearning of the inner man to know God at His cost, the sufferer praying sincerely not to admire Christ but to follow Him and resemble Him in suffering.

To the prayers the author appends a new interpretation of Kierkegaard's life and religious thought. Particularly fruitful is the brief section on "Kierkegaard's Sense of Vocation," in which the Dane's strategy of "making his readers aware of the truth in such a way that they themselves had to take some decisive stand" (p. 134) is delineated within Kierkegaard's life. After chapters on basic themes (the aesthetic, ethical, and religious levels, despair, suffering, guilt, consciousness of sin, the paradox) the book closes with Kierkegaard's interpretation of prayer: "Prayer does not change God; it changes man. . . . Prayer is what we do so that God can do something to us and with us. It prepares the way for God" (p. 214 f.). This volume is a valuable addition to the classics of the devotional life.

HENRY W. REIMANN

*THE THEOLOGY OF THE SACRAMENTS AND OTHER PAPERS.*

By Donald M. Baillie, ed. John Baillie. New York: Charles Scribner's Sons, 1957. 158 pages. Cloth. \$3.00.

The posthumously published lectures which give this volume its title and which occupy about three fifths of its pages are eloquent testimony to the extent of the sacramental revival in Protestantism. At the same time they are not likely to satisfy the exponents of any of the traditional denominational theologies. Most readers in the Protestant tradition are likely to feel that Baillie has made too many concessions to the Catholic view, in spite of his somewhat polemic disclaimers. Most readers in the Catholic tradition — Lutherans, Roman Catholics, Anglo-Catholics — will be gratified by the extent to which Baillie's position approaches their own, but they will still sense that vast distance to be traversed before one could speak of agreement. Even the latter group, however, will appreciate more than one point in Baillie's spirited but temperate defense of his position; much that he says will be grist for their mill in interpreting the church's traditional sacramentalism to individuals who come out of the backgrounds that produced a Donald Baillie. The rest of the book is devoted to an affectionate biographical memoir by Donald Baillie's equally famous brother John; a perceptive paper which compares philosophical and theological positions on the freedom of the human will; and an address to ministers that pleads for

more Biblical, more doctrinal, and more liturgical preaching, with two illuminating examples (on the Trinity and on the divine providences). — A singular mistake occurs on page 51: "We need not only the Word but also the Sacraments — what St. Augustine calls the *verbum invisibile*, the invisible word!"

ARTHUR CARL PIEPKORN

*CHRISTIAN COMMITMENT: AN APOLOGETIC.* By Edward John Carnell. New York: The Macmillan Company, 1957. 314 pages. Cloth. \$5.00.

Carnell makes no excessive claims for apologetics. He says: "Once apologetics has shown that the claims of Christ are continuous with truth, it is at the end of its tether." But being convinced that the duty to defend faith is included in faith itself, he commits himself to the task of showing that the claims of Christ are continuous with truth. Christian commitment is the key to his thesis. His purpose is to devise and apply a method by which an alert individual can acquaint himself with the claims of our moral and spiritual environment (p. x). The scientific method, which clarifies our physical environment, and the philosophical method, which clarifies our rational environment, are duly recognized for what they are worth in their own domain, but are found inadequate as methods clarifying our moral and spiritual environment. To ontological and propositional truths he adds a third kind of truth, one that is the precise equivalent of neither of the two previous ones. By this third kind of truth he means truth as personal rectitude. In two major sections he develops and applies this third method of knowing. This clears the road to an acquaintance with the person of God and specifically of Christ, the Power and the Wisdom of God. The road leads from the serious efforts of classical philosophy to ascertain the truth to Him who said, "I am the Truth" (John 14:6). The reader may not agree with the author on every detail, but he will find that the author is true to himself when he says: "It is our duty to defend the truth as we see it; God will take care of judgment." In this case God's judgment will be most favorable.

L. W. SPITZ

*GODS, SEX AND SAINTS: THE MORMON STORY.* By George B. Arbaugh. Rock Island: Augustana Press, 1957. 61 pages. Paper. \$1.00.

For a quarter of a century — ever since the publication of his *Revelation in Mormonism* — Arbaugh has been one of the leading experts on Mormonism in the Lutheran Church and in the "Gentile" world generally. In this hard-hitting, thoroughly documented, devastating little brochure he traces the transformation of the Mormon movement from a nineteenth-century Restorationist sect into a "polytheistic mystery cult," exposes the integrating principle of sex, which is "the key to the astonishing niceties and abnormalities" of Mormon doctrine, parades the self-contradictions and errors of Mormonism, suggests lines along which Lutherans can rebut the

stock arguments of the Mormon missionary, and outlines what Christianity in its turn has to offer to Mormons. It is to be regretted that in his polemical zeal against Mormon materialism Arbaugh sometimes overspiritualizes the Lutheran position that he is seeking to defend.

ARTHUR CARL PIEPKORN

#### BOOKS RECEIVED

(The mention of a book in this list acknowledges its receipt and does not preclude further discussion of its contents in the Book Review section.)

*What the Christian Hopes for in Society*, ed. Wayne H. Cowan. New York: Association Press, 1957. 125 pages. Paper. 50 cents. A series of essays reprinted from *Christianity and Crisis*, by eight contemporary theologians and scholars, including John C. Bennett, Paul Tillich, Margaret Mead, Amos Wilder, and Reinhold Niebuhr.

*God and the Day's Work*. By Robert L. Calhoun. Second edition. New York: Association Press, 1957. 128 pages. Paper. 50 cents. A revised edition of the discussion of "Christian vocation in an unchristian world" that added so much to its author's reputation when it was first published in 1943.

*Archaeology and the Old Testament*. By J. A. Thompson. Grand Rapids: William B. Eerdmans Publishing Company, 1957. 121 pages. Boards. \$1.50.

*The Organization Man*. By William H. Whyte. New York: Simon and Schuster, 1956. 429 pages. Cloth. \$5.00.

*Out of the Earth: The Witness of Archaeology to the New Testament*. By E. M. Blaiklock. Grand Rapids: William B. Eerdmans Publishing Company, 1957. 80 pages. Boards. \$1.50

*Evangelical Responsibility in Contemporary Theology*. By Carl F. H. Henry. Grand Rapids: William B. Eerdmans Publishing Company, 1957. 89 pages. Boards. \$1.50.

*This Is the Promise*. By Norman Beasley. New York: Duell, Sloan and Pearce, 1957. viii and 103 pages. Cloth. \$3.00.

*Early Greek Philosophy*. By John Burnet. New York: Meridian Books, 1957. vii and 375 pages. Paper. \$1.95. A paper-bound reprint of the fourth edition (1930) of a renowned classical scholar's classic account of the emergence of Greek philosophy from the Milesian School down to the threshold of the age of Socrates.

*The Divine Quest in Music*. By R. W. S. Mendl. New York: Philosophical Library, 1957. xiii+252 pages. Cloth. \$7.50.

*A Directory of the Religious Life: For the Use of Those Concerned with the Administration of the Religious Life in the Church of England*. Second Edition. New York: The Macmillan Company, 1957. xiv+54 pages. Cloth. \$1.75.

*The Promise of Prayer*. By John L. Casteel. New York: Association Press, 1957. 125 pages. Paper. 50 cents.

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*The Unfolding Drama of the Bible.* By Bernhard W. Anderson. New York: Association Press, 1957. 124 pages. Paper. 50 cents.

*What Archaeology Says About the Bible.* By Albert N. Williams. New York: Association Press, 1957. 125 pages. Paper. 50 cents.

*Satisfactions in the White-Collar Job.* By Nancy Morse. Ann Arbor: Institute for Social Research of the University of Michigan, 1953. x+235 pages. Cloth. \$3.50.

*The Scrolls and the New Testament*, ed. Krister Stendahl. New York: Harper Brothers Publishers, 1957. ix+308 pages. Cloth. \$4.00.

*The Springs of Morality*, ed. John M. Todd. New York: The Macmillan Company, 1956. vii+327 pages. Cloth. \$6.00.

*Subjectivity and Paradox.* By J. Heywood Thomas. New York: The Macmillan Company, 1957. 192 pages. Cloth. \$3.75.

*What Christianity Says about Sex, Love and Marriage.* By Roland H. Bainton. New York: Association Press, 1957. 124 pages. Paper. 50 cents.

*William Wake, Archbishop of Canterbury, 1657—1737.* By Norman Sykes. New York: Cambridge University Press, 1957. Vol. I, xiii+366 pages. Vol. II, 289 pages. Cloth. \$15.00 the set.

*Sex and Christian Life.* By Seward Hiltner. New York: Association Press, 1957. 128 pages. Paper. 50 cents.

*The Ornaments of the Church and of the Ministers.* By F. C. Happold. London: Faber and Faber, 1957. 31 pages. Paper. 2/—.

*The Paradoxes of Democracy.* By Kermit Eby. New York: Association Press, 1956. 192 pages. Cloth. \$3.50.

*Paul's Use of the Old Testament.* By E. Earle Ellis. Edinburgh: Oliver and Boyd, 1957. 204 pages. Cloth. 21/—.

*Paulus und die Heilsgeschichte.* By J. Munck. Copenhagen: Ejnar Munksgaard, 1954. viii+343 pages. Paper. 28 Danish Kroner.

*Principalities and Powers: A Study in Pauline Theology.* By G. B. Caird. New York: Oxford University Press, 1956. xi+106 pages. Cloth. \$2.40.

*Puritanism in the Period of the Great Persecution, 1660—1688.* By G. R. Cragg. New York: Cambridge University Press, 1957. 350 pages. Cloth. \$7.50.

*The Reformation.* By Will Durant. New York: Simon and Schuster, 1957. 1,028 pages. Cloth. \$7.50.

*St. John's Gospel: A Commentary.* By R. H. Lightfoot, ed. C. F. Evans. London: Oxford Books, 1956. 378 pages. Cloth. 30/—.

*Die Immanuel-Botschaft im Rahmen des königlichen Zionsfestes.* By Wilhelm Vischer. Zürich: Evangelischer Verlag, 1955. 68 pages. Paper. DM 4.50.

*Man Seeks the Divine.* By Edwin A. Burtt. New York: Harper and Brothers, 1957. 561 pages. Cloth. \$4.75.

*Marsilius of Padua: The Defender of Peace*, trans. Alan Gerwirth. Vol. II: *The Defensor Pacis.* New York: Columbia University Press, 1956. xciv+450 pages. Cloth. \$8.50.

*Mysticism Sacred and Profane: An Inquiry into Some Varieties of Praeternatural Experience.* By Robert C. Zaehner. New York: Oxford University Press, 1957. 256 pages. Cloth. \$6.75.

*Nietzsches Ideen zur Geschichte des Christentums und der Kirche.* By Ernst Benz. Leiden: E. J. Brill, 1956. v+180 pages. Paper. 18.00 Dutch Guilders.

*North Country Bishop: A Biography of William Nicolson.* By Francis Godwin James. New Haven: Yale University Press, 1956. xiv+330 pages. Cloth. \$4.50.

*The Epistles to the Colossians and to Philemon.* By C. F. D. Moule. New York: Cambridge University Press, 1957. 176 pages. Cloth. \$3.75.

*Guide to Biblical Iran.* By Robert North. Rome: Pontificio Istituto Biblico, 1956. 168 pages. Paper. Price not given.

*Henry Churchill King of Oberlin.* By Donald M. Love. New Haven: Yale University Press, 1956. xi+300 pages. Cloth. \$4.50.

*A History of the Council of Trent (Geschichte des Konzils von Trient).* By Hubert Jedin, trans. Ernest Graf. Vol. I. St. Louis: B. Herder Book Company, 1957. xi+618 pages. \$15.00.

*Hymn Tune Names.* By Robert G. McCutchan. New York: Abingdon Press, 1957. 208 pages. Cloth. \$3.75.

*Franz Xaver: Sein Leben und seine Zeit.* By George Schurhammer. Vol. I: *Europa 1506-41.* Freiburg: Verlag Herder, 1955. 743 pages. Cloth. DM 48.

*Im Irrgarten der Zwei-Reiche-Lehre.* By Johannes Heckel. Munich: Chr. Kaiser Verlag, 1957. 66 pages. Paper. DM 3.60.

*American Calvinism: A Survey,* ed. Jacob T. Hoogstra. Grand Rapids: Baker Book House, 1957. 137 pages. Cloth. \$2.50

*Ancient Roman Religion.* By Frederick C. Grant. New York: The Liberal Arts Press, 1957. xxxv+252 pages. Cloth, \$3.50; paper, \$1.75.

*Basic Christian Writings,* ed. Stanley I. Stuber. New York: Association Press, 1957. 127 pages. Paper. 50 cents.

*Bibel, Bekännelse, Ambete.* By Kjell Barnekow, Gustaf Adolf Darnell, and Ragnar Ekström. Stockholm: Svenska Kyrkans Diakonistyrelses Bokförlag, 1955. 138 pages. Paper. Price not given.

*The Christmas Crib.* By NESTA de Robeck. Milwaukee: Bruce Publishing Company, 1956. 119 pages. Cloth. \$3.50.

*The Dead Sea Scrolls.* By Charles F. Pfeiffer. Grand Rapids: Baker Book House, 1957. 107 pages. Cloth. \$2.50.

*The Early Christian Church.* By Philip Carrington. New York: Cambridge University Press, 1957. Vol. I, 556 pages. Vol. II, 540 pages. Cloth. \$9.00 a volume.

*Angels Having the Gospel to Preach.* By W. Harry Krieger. St. Louis: Concordia Publishing House, 1957. 45 pages. Paper. 75 cents.

*A Book of Contemplation.* By Dagobert D. Runes. New York: Philosophical Library, 1957. 149 pages. Cloth. \$3.00.

*Elia*. By Georg Fohrer. Zürich: Zwingli Verlag, 1957. 96 pages. Paper. Sw. Fr. 12. 45

*Gesammelte Studien zum Alten Testament*. Theologische Bücherei, Band 6. By Martin Noth. München: Chr. Kaiser Verlag, 1957. 306 pages. Paper. DM 10.

*Glauben und Leben der Urgemeinde*. By Bo Reicke. Zürich: Zwingli Verlag, 1957. 180 pages. Paper. Sw. Fr. 19.70.

*Inherit the Promise: Six Keys to New Testament Thought*. By Pierson Parker. Greenwich: The Seabury Press, 1957. x+243 pages. Cloth. \$4.25.

*The King in His Beauty*. By Miles Lowell Yates. Greenwich: The Seabury Press, 1957. 91 pages. Cloth. \$2.25.

*My Prayer Book*. St. Louis: Concordia Publishing House, 1957. xiii+239 pages. Cloth. \$1.25.

*Parents are Teachers (Parent Guidance Series Number 6)*. St. Louis: Concordia Publishing House, 1957. 56 pages. Paper. 60 cents.

*Die Prädestination bei Heinrich Bullinger*. By Peter Walser. Zürich: Zwingli Verlag, 1957. 228 pages. Paper. Sw. Fr. 16. 60.

*The Search for Perfection*. By W. R. Matthews. New York: The Macmillan Company, 1957. viii+103 pages. Cloth. \$1.75.

*Scientific Views of Religion*. By Ethel Belle Morrow. New York: Philosophical Library, 1957. 348 pages. Cloth. \$5.00.

*Why Baptize Babies?: The Case for Infant Baptism*. By Henry C. Coke III. Greenwich: The Seabury Press, 1957. 64 pages. Paper. \$1.30.

*Living for God. (Units in Religion for Intermediate Grades, Book III)*, ed. William A. Kramer. St. Louis: Concordia Publishing House, 1957. 181 pages. Paper. \$1.35 (*Teacher's Manual*, for the foregoing, ed. William A. Kramer. 145 pages; plastic ring binder; \$1.35.)

*Christianity, Democracy, and Technology*. By Zoltan Sztankay. New York: Philosophical Library, 1957. xiii+182 pages. Cloth. \$3.75.

*The Psalms for Today*. By Thomas Coates. St. Louis: Concordia Publishing House, 1957. 118 pages. Cloth. \$2.00.

*Roger Williams and Mary: A Drama for Three Players*. By Albert Johnson. New York: Friendship Press, 1957. 48 pages. Paper. 75 cents.

*Science and the Love of God*. By Frank J. Pirone. New York: Philosophical Library, 1957. xi+233 pages. Cloth. \$4.25.

*Suddenly the Sun*. By Eleanor Hull. New York: Friendship Press, 1957. ix+127 pages. Cloth. \$2.75.

*Thoughts on Christian Sanctity*. By H. C. G. Moule. Chicago: Moody Press, n d. 126 pages. Cloth. \$1.00.

*St. John of the Cross*. By Bruno de Jesus-Marie, ed. Benedict Zimmerman. New York: Sheed and Ward. 1957. xxxii+495 pages. Cloth \$6.00.

*Religion, Society and the Individual: An Introduction to the Sociology of Religion*. By J. Milton Yinger. Part I. New York: The Macmillan Company, 1957. xi+322 pages. Cloth. \$5.00.

*One in Christ: Protestants and Catholics, Where They Agree and Where They Differ.* By K. E. Skydsgaard, trans. Axel C. Kildegaard. Philadelphia: Muhlenberg Press, 1957. vii+220 pages. Cloth. \$4.00.

*The Next Day.* By James A. Pike. Garden City: Doubleday and Company, 1957. 159 pages. Cloth. \$2.75.

*Jesus in His Homeland.* By Sherman E. Johnson. New York: Charles Scribner's Sons, 1957. ix+182 pages. Cloth. \$3.75.

*Light the Dark Streets.* By C. Kilmer Myers. Greenwich: The Seabury Press, 1957. 156 pages. Cloth. \$4.00.

*The Rabbis of the United States.* By H. Linfield. New York: Jewish Statistical Bureau, 1957. 12 pages. Paper. Price not given.

*When Prophecy Fails.* By Leon Festinger, Henry W. Riecken, and Stanley Schachter. Minneapolis: University of Minnesota Press, 1956. vii+256 pages. Cloth. \$4.00.

*Eighteen Notable Bible Women.* By B. M. Holt. Fargo: B.M. Holt, 1957. 68 pages. Paper. 50 cents.

*The Holy Pretence: A Study in Christianity and Reason of State from William Perkins to John Winthrop.* By George L. Mosse. Oxford: Basil Blackwell, 1957. 162 pages. Cloth. 21/—.

*Theologie des Alten Testaments.* By Walther Eichrodt. Band I: *Gott und Volk.* Göttingen: Vandenhoeck und Ruprecht, 1957. xi+362 pages. Cloth. DM 13.80.

*Theologie des Alten Testaments.* By Gerhard von Rad. Band I: *Die Theologie der geschichtlichen Überlieferungen Israels.* München: Chr. Kaiser Verlag, 1957. 472 pages. Paper. DM 21.

*Spiritual Renewal Through Personal Groups*, ed. John L. Casteel. New York: Association Press, 1957. 220 pages. Cloth. \$3.50.

*Were You There? Sermons for Lent and Easter.* By Eric H. Heintzen. St. Louis: Concordia Publishing House, 1957. 77 pages. Paper. \$1.50.

*As Between Brothers: The Story of Lutheran Response to World Need.* By Richard W. Solker. Minneapolis: Augsburg Publishing House, 1957. xiii and 224 pages. Cloth. \$3.00.

*Conrad Celtis: The German Arch-Humanist.* By Lewis W. Spitz. Cambridge: Harvard University Press, 1957. xii+142 pages. Cloth. \$3.25.

*The Liturgy and the Christian Faith.* By Massey H. Shepherd, Jr. Greenwich: The Seabury Press, 1957. vi+49 pages. Paper. 95 cents.

*The Triumph of John and Betty Stam.* By Mrs. Howard Taylor. Chicago: Moody Press, no date. 160 pages. Paper. 50 cents.

*Borden of Yale.* By Mrs. Howard Taylor. Chicago: Moody Press, no date. 256 pages. Paper. 79 cents.

*God of All Comfort.* By Hannah Whitall Smith. Chicago: Moody Press, 1956. 253 pages. Paper. 79 cents.

*The Life of St. Paul.* By D. J. O'Herlihy. London: Society of St. Paul, 1955. 39 pages. Paper. 25 cents



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